

# Zion's Herald.

VOLUME LXXI.

BOSTON, WEDNESDAY, DECEMBER 27, 1893.

NUMBER 52.

## Zion's Herald.

PUBLISHED WEEKLY BY THE  
Boston Wesleyan Association,  
56 Bromfield St., Boston.

### LEAGUE EDITION.

CHARLES PARKHURST, Editor.  
ALONZO S. WEED, Publisher.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.  
Price, including postage, \$2.50 per year.

Specimen Copies Free.

### The Outlook.

#### THE OLD YEAR.

PROF. BENJ. F. LEGGIST.

O'er frozen waste and mere,  
White-haired as troubled Lear,  
Wandered the crownless Year.

'Mid bitter chill and cold,  
His final hours were told  
By winds across the world.

Till o'er the blast of Mars,  
Above the shoals and bars  
Of drifting worlds and stars.

He passed in state alone,  
World-girt with blazoned zone,  
While New Year took his throne.

Ward, Pa.

### Receivers Appointed for the Atchison Road.

After a long and heroic struggle to preserve its solvency, the Atchison Corporation, controlling an immense system of 9,845 miles of railroad, found itself unable to meet its January obligations, and has passed into the hands of receivers. The death of Chairman George C. Magoun, it is understood, brought to an end certain pending negotiations for financial relief, and precipitated this appeal to the courts. President Reinhart, Mr. J. J. McCook and Mr. J. C. Wilson, of Topeka, have been put in charge. According to the official statement made to the public, "the Atchison system as a whole is amply able, even under the present adverse conditions, to earn a safe balance above its fixed charges, it relieved from its floating debt." This debt is about \$6,000,000; the interest due in January is nearly \$4,000,000. Under ordinary financial conditions these obligations could be covered by the market value of the securities owned by the companies, but these securities have suffered shrinkage, of course, by the prevailing depression. A general foreclosure will be ordered, probably, in January. The present system started in 1859 with the incorporation of the Atchison & Topeka road, but the line was not opened until 1872. It rapidly expanded by purchase and by lease until it controlled Eastern terminal at St. Louis and Chicago, touched the Gulf of Mexico at Galveston, and crossed the continent to the Pacific. It had a brilliant career for a time. Much of its capital was owned in the East, and its stock was a favorite one with New England investors; but its growth was too rapid and too colossal, many of its lines were paralleled, many of the branches drew too heavily upon the core of the system, intercontinental competition brought about a slaughtering of rates, the fixed charges ran up to a point where they exceeded the earnings, the Interstate law operated detrimentally, and though the reorganization in 1889 greatly helped the condition, the fate of the system was foreshadowed.

### Secretary Carlisle's Report.

This report did not reach Congress until the 20th. Its statements and recommendations were awaited with keen interest. The Secretary estimates that the deficit at the close of the current fiscal year will be \$28,000,000. To provide for this and to maintain sufficient capital for public business, he asks authority for the issue of \$200,000,000 of three per cent. bonds, redeemable at the pleasure of the government after five years; or, to meet the immediate emergency, an issue of \$50,000,000 in one-year three per cent. treasury notes. The bonds (which he prefers) could doubtless be marketed at par, and could be sold directly to the people through sub-treasuries and post-offices. He is in favor of coining the seigniorage as a part of the assets of the treasury. In the matter of the tariff he strongly advocates the plan of substituting *ad valorem* duties for specific duties. As new sources of internal revenue he recommends an increase in the tax on distilled spirits, cigars and cigarettes, and new taxes on playing cards, cosmetics, perfumery, legacies and successions, and incomes derived from investments in stocks and bonds of corporations and joint stock companies. These recommendations, some of which are novel, will give rise to a good deal of discussion in Congress.

### Reforms in Postal Methods.

A joint commission of Congress was appointed some time ago to investigate the executive departments of the government and make such suggestions as to improved methods of conducting business as should appear to be desirable. Their report relative to the Post Office Department has been submitted to the House of Representatives, drawn up in the form of a bill, and was passed without division or debate. It repeals the law authorizing the issue of postal notes, which have

been in use the last ten years. It reduces the fee for money orders not exceeding \$2.50 to three cents, and makes the fees for large amounts correspond with those now charged by express companies. It greatly simplifies the existing method of application for money orders, and provides for a means of paying for lost money orders. It reorganizes the clerical force in the Department, reducing the number of divisions from ten to seven, and effecting thereby not only a considerable saving to the government in the matter of salaries, but also, by rearranging the work, greatly expediting the settlement of accounts. This, surely, is reform in the right direction.

### The Hudson to be Bridged.

Congress has given its consent at last. The New York & New Jersey Bridge Company are authorized (unless the President vetoes the bill) to construct a bridge across the Hudson with a pier 1,000 feet from the New Jersey shore. A similar franchise is granted to the North River Bridge Company, so that there are two bridges in prospect, though it is believed that only the first-named company will accept the conditions at present. The difficulty in obtaining the charter turned upon the building of the pier. The original plan of Engineer Lindenthal was for a stupendous suspension bridge with but a single span. The cost of such a structure dismayed capitalists, and the plan finally decided upon is for a cantilever bridge, with a central span of 2,146 feet, the erection to be 150 feet above high water. The Company is ready to enter upon this great undertaking at once.

### The Tehuantepec Railroad.

The Isthmus of Tehuantepec is but little over two hundred miles wide. It will be remembered that Captain Eads, some twenty years ago, planned a ship railroad across it—to transport ships and their cargoes from Gulf to Ocean and from Ocean to Gulf. The enterprise involved too much cost, and was abandoned. An interoceanic railroad was, however, decided to be feasible, and millions of capital, both American and English, has been expended upon it, in the last quarter of a century. But though the work was well done as far as it went, and the principal engineering difficulties were surmounted, the companies prosecuting the work were unable to raise all the money required, and had to retire, one by one, from the field. Ten years ago the Mexican government took up the project; and the work of construction has been carried on intermittently until last spring when it again came to a standstill for want of funds. The goal, however, was in sight. The Mexican minister of finance has recently succeeded in floating a loan, and contracts have been awarded which provide for the completion of the work within the next three months. Then it will become a competitor with the shorter, but more southern, Panama railroad. The Gulf terminal of the Tehuantepec road is only about eight hundred miles south of New Orleans. Of the twenty-two lines of steamers that enter the Gulf of Mexico, eight run to Vera Cruz, which is but twenty-five miles from this same terminal. It is evident that this shorter route to the Pacific both from this country and from Europe, when completed, will be extensively patronized.

### The Mont Blanc Observatory.

On Europe's loftiest mountain, 15,810 feet above sea level, Prof. Janssen, an eminent astronomer, has succeeded in locating a habitable and practicable observatory. The structure is of iron, in the form of a truncated pyramid, the base of which is sunk deep in frozen snow—it was found impossible to pierce the ice down to the rock. On the ground floor are the living rooms for the professor and his assistant. The house is equipped with electric lights, and meals will be cooked and heated supplied either by the same agent or by petroleum. The upper story will be used for the observations. The verticality of the structure will be maintained by means of jack screws under the floor. Leading Frenchmen—Prince Roland Bonaparte, Leon Say, Baron Rothschild—have contributed to this remarkable enterprise, thus far. Collections are now being made for the astronomical and meteorological equipment. The transparency of the atmosphere at this lofty altitude, it is expected, will permit of a precision in spectroscopic and astronomical work unattainable in a lower range. M. Janssen has already discovered oxygen groups in the solar spectrum. The Harvard observers in Peru are content with an altitude of 8,050 feet for astronomical work, but their meteorological station is 8,600 feet above this point, or 16,650 feet above sea level—nearly 1,000 feet higher than the Mont Blanc observatory.

### The Latest Eneytical.

It is written in Latin, and covers forty-three quarto pages. Its title is, "The Study of the Holy Scriptures." Its text, so far as it has one, is the well-known passage in 2 Timothy 3: 16, 17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Its aim is twofold: To exhort the priesthood of the Roman Catholic Church, and in particular its patriarchs, primates, archbishops and bishops, to devote themselves to the searching of the Scriptures, not merely in the Vulgate, but also in the Hebrew and Greek originals, with a view to its proper unfolding by them to the people, and also with a view to defending the sacred writings both from those who impudently attack them, and from those who impudently are scheming new and fallacious doctrines.

The Pope supports his exhortation by referring to the effective way in which our Lord used the Scriptures, and cites the opinions of the Fathers. Nearly one-half of this remarkable epistle is occupied with "special regulations and provisions for the searching of the Scriptures in the Catholic schools, academies and seminaries." Certain detailed rules for a thorough and scientific course of Biblical interpretation are laid down. The so-called "conflict" between the Bible and science is denied. This latest utterance of Pope Leo XIII. will be commended by Protestants as far as it goes. It was on the right and duty of both the laity and the clergy to read the Scriptures for themselves that the Reformers took their stand. New light cannot but break forth even in the Roman Catholic Church, if its hierarchy can be persuaded to study profoundly God's Word. But our readers must not be deluded with the idea that the Pope has renounced unwritten tradition or the dogma of papal infallibility. And it must be remembered that with all this admirable advice to his clergy, he has not seen fit to calm the agitation in this country over the proposed division of the school fund. He could stop it; he must, therefore, be responsible for it.

### WHEN THE GLAD YEAR IS DAWNING.

What has the Old Year brought you, friend?  
Joy and love and sweetness?  
Then pass them along to others, friend,  
That they to imperfect lives may lend  
A little of your completeness;  
For hearts should be brimming with hope and cheer,  
And give no place to grief or fear,  
When the glad New Year is dawning.

What has the Old Year brought you, friend?  
Bitterness, tears, and sorrow?  
Then let them die with the Old Year, friend,  
Or safe from the sight of the world defend,  
That none your gloom may borrow;  
For hearts should be brimming with hope and cheer,  
And give no place to grief or fear,  
When the glad New Year is dawning.

—Emma C. Dowd.

### THE THEOLOGICAL DRIFT IN THE OLD WORLD.

PROF. W. T. DAVISON, D. D.

A CARDINAL feature in the church-life of every generation is its relation toward what are often called the

#### Alienated Classes.

These may be alienated only in a superficial way through the carelessness or the apathy of the church, in which case it becomes necessary for her to rouse herself to understand the needs, it may be of the poorest among the people, or of the artisans, or of the more thoughtful portion of society. But often the alienation lies deeper and is harder to cure. It may spring from changes in the habits of thought and feeling of the generation which the Christian Church has failed to understand and sympathize with; and in this case, when the church awakes to her duty, the current of her theology will be more or less affected by her relation to "those that are without." From the time of the early Christian apologists and the Fathers, who were surrounded by an atmosphere of Hellenic philosophy, this has notoriously been the case in history.

In our own time, no small element in the "theological drift" is determined by this factor. The historian of religious thought in the nineteenth century will have much to say concerning the influence exerted upon Christianity by the rapid advances of physical science, by the views taken of the miraculous, and the growth of the doctrine of evolution. A chronicler, with only the events of a few months before him, does not find it so easy to discern or show the significance of events. But the publications of the four or five weeks that have passed since I last wrote to the HERALD would be enough amply to illustrate my meaning. A new series of Boyle Lectures has been published, under the title of "The Ascent of Faith." The lecturer is Rev. A. J. Harrison, formerly a pronounced skeptic, now a clergyman in the Church of England, and an "evidential missionary"—one who spends a large part of his time in defending the truth of the Christian religion. The volume, while very cogently setting forth the duty of one who accepts the teaching of physical science to take certain further steps forward which would lead him ultimately to the position of a theist and a Christian, makes a number of statements concerning the theism and the Christianity which he advocates, that would have done more than startle many twenty years ago. In other words, on the subjects of prayer, miracle, natural law, evolution, and kindred topics, the lecturer's own thought and his presentation of Christian truth have been largely shaped by his environment.

Again, Professor W. Knight, of St. Andrews, has written a very able book entitled, "Aspects of Theism," in which he reasons with candor and success against the agnosticism of the time. But he almost casts overboard the time-honored arguments for the being of God, chronological, teleological and the rest; and, while contending for the personality of the Divine Being, he certainly does not interpret the phrase in the old fashion. He aims at combining the truth of theism with what Tennyson calls "the higher pantheism," and represents the theistic view of the universe as "a focus, at which the conclusions of speculative philosophy, science, poetry, art, history and religion meet"—a focus at which the personal and the impersonal view of the ultimate mystery combine. The most comprehensive solution of the great ultimate problem of the universe, he adds, is the only one which is likely to be complete and lasting.

Even while I write, there comes to hand a translation of Harnack's "Outlines of the History of Dogma," which furnishes an illustration from another point of view. In a brief preface prefixed to the English edition, Prof. Harnack comments on the interchange of theological thought now so rapidly carried on between Germany, England and America, that "scientific theologians of all evangelical lands already form one concilium." This same "History of Dogma," however—a standard work in its own department—so analyzes Christian doctrine as to prepare the way for the surrender of the pre-existence of Christ and His miraculous conception, while the resurrection is retained only in a spiritual sense. These are only a few of the modifications produced by the influence of "those without" in Germany; and what Germany thinks today, England and America must be prepared to accept tomorrow, unless her teachers are well equipped with sound and forcible counter-arguments.

These illustrations are not intended to point the same moral. They all show how

#### A Steady Action and Reaction

is going on between Christian thought and the various forms of unbelief by which it is surrounded. But the first shows how in some respects Christian teachers may well learn something from those whom they are trying to win from scientific agnosticism. The second shows that while something may be learned, as, for instance, in framing the doctrine of the personality of God, Christian theologians need to be careful lest, in changing the form, they lose the substance of the truth. While the last shows that prominent representatives of Christianity may be, consciously or unconsciously, so under the influence of the *Zeit-geist* that in their very presentation of Christian doctrine they may be transforming, under the guise of simplifying, it.

This whole question of the attitude of Christian theology towards prevalent forms of intelligent unbelief is full of difficulties. Happily it does not directly concern the many. As the late Prof. Hort said, in his Hulsean Lectures only just published, simple Christian people need not raise difficulties for themselves. "Fundamental inquiries constitute no part of their duty; and, though the exemption disqualifies them for some among the higher offices of service to their fellows, it leaves them the more capable of others, according to the Divine allotment of various responsibility." But the Christian Church as a whole has a plain and pressing duty in relation to the great body of current thoughtful and not thoughtful unbelief—a duty which it can perhaps hardly be said to be adequately discharging. The duty is a perilous, as well as an onerous, one. How to meet the mental habits of men deeply versed in physical science, or accomplished in the arts of literary and historical criticism, conceding all that ought to be conceded, but giving up no jot of essential truth, nor allowing any alteration of substance under plea of a necessary change of form—*hic labor, hoc opus est*. If here and there one zealous defender gives up an important outpost, while another spends valuable strength in trying to maintain one that is untenable, who can be surprised, or who would be rashly swift to blame?

Our own opinion is that this process, like every part of the work of Christ's church, is being directed by its great unseen Leader and Head. Like the battle with temptation, the battle with unbelief is by no means to be fought alone. The individual soldier of Christ trusts, and rightly, in His promises of succor. The organized church may do the same, so long as she is faithful. And there are signs, neither few nor uncertain, as it seems to me, that the process of assimilation of valuable truth from without, combined with the repulse and refutation of error, is going on in a way of which the church of the twentieth century will reap the abundant benefit. Not, of course, without slip or stumble. Infallibility is no more a characteristic of the church than of the Pope. But Divine guidance has been wonderfully vouchsafed to the church in the past, and it is not wanting to-day.

It is quite beyond my scope to indicate the directions in which

#### Some Modifications in the Form of Christian Doctrine

seem to be called for, and are being admitted, under the pressure of new truth which God is teaching the church from without. It seems by no means unlikely, however, that the views both of the personality and mode of working of God, as entertained by the church, are being enlarged by the fuller revelation made to us of His work in nature. It might be safe to prophesy that in twenty or thirty years' time different language will be used concerning "the supernatural," even as that current today differs from the modes of thought and speech which prevailed twenty or thirty years ago. "The natural and the supernatural," says the latest Boyle lecturer above referred to, "are not two but one. The Omnipresent Power and nature are exhaustive terms. Besides these, nothing." "If in speaking of the Infinite," says Prof. Knight, "we confine ourselves to one or two favorite phrases, we are sure to err. The very loftiest of our symbolic terms, such as King, Judge, Father, lose their adequacy if we do not conjoin with them others, which are perhaps intrinsically less adequate, but which correct the poverty of the former." So we are being led onwards, not only by the teaching of the informing Spirit within the church, but by that Divine operation without, which, all the way through history, has been one method, though not the chief, by which the Holy Spirit has wrought to "guide" Christ's disciples "into all the truth."

It is not often that a writer who is seeking

to estimate and describe "theological drift" finds such a suggestive and helpful volume as one published this month by Rev. C. A. Whitcomb, on "The Church of England and Recent Religious Thought." It refers mainly, as the title indicates, to Anglicanism, but discusses its relation to other Christian bodies, to the "alienated classes," and to theology in general. Space will not allow, however, of a full reference to this most instructive survey of religious thought in this country, such as I had intended to lay before your readers. It deserves, not casual mention, but study. This paper must close with one extract from it which bears on the remarks of the previous paragraph. Speaking of the apparent incompatibility of belief in a personal God with the natural process of development, the author says: "To show in what form a reconciliation might be effected, and how complete the reconciliation would then be, is not the same thing as to have succeeded in effecting it. Before this latter result can be arrived at, the conception of a personal God will have to be worked at with much more thoroughness, both in itself and in its relationships. That this may be—perhaps is being—done, must be the devout prayer of every well-wisher for the future of English religious thought, as it is certainly that of the present writer." That prayer multitudes of readers, in England and in America, will earnestly echo.

Handsworth College, Birmingham, Eng.

### NEW YORK LETTER.

"MANHATTAN."

FOR clearness of statement, cogency of argument, and irresistibility of conclusion, nothing could exceed Document No. 19 just issued by the National League for the Protection of American Institutions. In writing this document Dr. James M. King has put the entire nation under obligations to him, and has rendered a service of incalculable value and character. As a defense of the common school, and as a reply to the demands of Roman Catholicism, the document is simply overwhelming, and we can readily understand the agitated discussion which it provoked at a meeting of Romanist dignitaries in this city. So pitiless was the logic, and so unanswerable were the arguments, of Dr. King's paper that it was there resolved to recall the petitions which had been sent all through the State, and to wait for a more opportune time before presenting to the Legislature the bill which provided for a division of the money now appropriated for our common schools. Whether these resolves will be carried out, remains to be seen. If our Roman Catholic friends are wise, they will burn the bill, withdraw the petitions, and drop the whole business once and for all. As matters now stand, and with the spirit that has been aroused, it would be easier to bombard Gibraltar with a bean-blower, or swim up the Falls of Niagara, than to enact the measure which has been proposed. Satholli does not understand the American people; he has misinterpreted their kindness and liberality, and put a wrong construction upon the way in which he has been received; but he will be enlightened one of these days, and he will then realize that the parochial school, which has degraded and impoverished every nation that adopted it, has no place in our free Republic.

Rev. George B. Smythe, of our mission work in China, gave a remarkable address before our Preachers' Meeting a few weeks since on the "The Attitude of the Chinese toward Christianity." With perfect frankness he presented phases of our work with which most of us were unfamiliar, and the difficulties and embarrassments that beset missionary labor were stated with a simplicity that was charmingly picturesque. Addresses such as this should be far more frequent than they are. Where is the returned missionary? How little we hear of him! Why cannot our Missionary Board make some provision whereby the church at large might hear something that is definite and intelligible concerning the work to which so many have devoted their lives, and which is argued upon us with increasing vehemence? True, we have the Annual Report; but that is bulky and altogether too statistical, and could be cut down one-half, or even two-thirds, and not impair its usefulness. Cold type and dry figures are all well enough in their way, and as a basis for appropriations even necessary for committee work; but "Manhattan" has long been of the opinion that the Report, as now published, fails to realize anything like an adequate return for the money and time which it costs. And the same is true of the other society reports issued by our church. Small fortunes are spent every year, to be dropped into the waste-paper basket of the average minister's study. There is a more excellent way. Meantime where is the returned missionary? He ought to be comparatively numerous, and he ought to be a mighty inspiration. Is there any one or anything to blame?

We are having a lively time in our Preachers' Meeting in trying to keep the meeting private; but the layman is insistent and persistent, and tries every way to get in. And why? Is he afraid that his minister may indulge in a little heresy if he is out of range of the pews? Or does he think that he may relax somewhat beyond the limits of ministerial dignity unless the eyes of the layman are upon him? The flavor of the apple which poor Eve, through curiosity, was tempted to eat, still lingers in the world, and that feeling of "I want to know" is sadly universal. But sentries are appointed, guards watch the door, the worldly look of the average layman cannot be hidden under an alluring smile, and even though he manages in some way to crowd himself in, he is soon discovered and

made to walk the plank. And yet why should he complain? At his directors' meeting, his board of trade meeting, his chamber of commerce meeting, he very clearly intimates that the meetings are not open to the public. And if a company of preachers get together on Monday and give their views on matters of mutual interest, why cannot their meeting be private without giving offence? But with all the precautions of the officers of the meeting, somebody gets in and reports get out, and quite frequently injustice is done. As, for instance, when Secretary Schell presented the matter of the Epworth League, one would have imagined from some of our city newspapers on the following day, that this beloved brother had said the most outlandish things, and that as a heretic he might take high rank among even the Methodist divines of Boston; whereas he was almost painfully orthodox, and seemed somewhat inclined to look upon things through a knot-hole, and quite a small knot-hole at that. There is a danger of making our Epworth League matters altogether too serious, and expecting from our young people a gravity more Chinese than American. Rightly understood and applied, the Epworth League may be a means of attracting young people to the church, and exhibiting to them the joy and pleasure of Christian fellowship; but when it assumes the Puritanic and dreadfully serious character which some expect and demand, it loses sight of the very purpose which called it into being.

Where are the hundreds and thousands of young men who have been converted through the agency of Young Men's Christian Associations? No one questions the piety or the good work of the average Young Men's Christian Association; and yet where are the converts? One minister—a prominent pastor in a New England Conference—recently declared that during his ministry of over twenty years he had never received a young man into the church who had come to him directly through this Association. Another one of equal prominence and of the same length of public ministry made the same statement. "Manhattan" knows of others who have had a similar experience. Have these brethren simply been unfortunate, or are they a fair representation? As a club, a reading-room, an employment bureau, an educational force, a help and blessing in many ways, the Young Men's Christian Association cannot be too highly commended; but as an evangelistic agency and soul-saving institution, is it all that it is supposed to be? If so, where are the converts?

Dr. Darwood, in a valuable and interesting paper read recently before our Preachers' Meeting, urged very strongly a return to old-fashioned congregational singing, and from his standpoint made out a clear case. Two things stand in the way, however, and these must be taken care of before this desirable result can be secured—uniformity in church hymnals, and greater care in the selections of hymns for general use. If we are to have a generation of church singers, we must begin in our Sunday-schools, and here there is no pretense at uniformity. The children sing ditties, melodies, carols, all sorts and conditions of things quite frequently destitute of either poetry or religion. The result is that our noble hymnal is entirely unknown to them, and their taste having been corrupted, they cannot appreciate the poetry and music which are the heritage of the church.

Then the average preacher gives but little care or time to the selection of the hymns for public worship, and so "Dundee" and "Boylston" and "Hebron" are wailed out every Sunday with dimming fervor, the young people listening, the choir wondering, the organ groaning, the minister mourning. And so we are hiring out our singing, just as we are hiring out our revivals, and instead of being the singing, converting church of twenty years since, we simply pay to have these things done. There is room for wholesome legislation right in here, and the sooner something is done, the better it will be for our church.

Think of a Methodist Church waiting on the action of the courts before it takes steps to try a brother who (if public opinion means anything) has forfeited all just claim to membership! And yet no one is really to blame for the delay, and possibly this waiting is the only thing to do under the circumstances. Nevertheless, it seems strange; and the newspapers are beginning to wonder if the Methodist Church is as manifest in its justice when the supposed delinquent is rich, as when he has the misfortune to be poor. Possibly it is true that "it is easier for a camel to go through the eye of a needle than for a rich man to be expelled from the Methodist Church—or any other church for that matter; but we do not want to expel either rich men or poor men. The way into the church should be easy, and the way out should be difficult. A church trial should be the very last resort, and never held until all other ways and means have been utterly exhausted. It is a dreadful thing to cast a man out of his church fellowship, and the one who does so incurs a responsibility which cannot be easily disposed of. Better to wait for the courts, better almost to do anything in reason, than to expel a member from the church unless such expulsion is a stern necessity. Mercy is a quality with which few of us are overburdened, while of justice we have enough and to spare.

What a sight New York is during the Christmas season! How crowded the streets are! And there is so much pushing and jostling! For all this let us thank God; for the generous unselfishness of this Christmas time is simply beautiful. The Spirit of Him who gave Himself for us is everywhere manifest, and though the times are hard and the air is bitter cold, yet Christmas with its gladness and cheer is graciously upon us all.

Dec. 20, 1893.



## The Epworth League.

New England District.  
OFFICERS.  
Frederic H. Knight, President,  
Springfield, Mass.  
R. S. Douglass, 1st Vice-President,  
Plymouth, Mass.  
J. P. Chase, 2d Vice-President,  
St. Johnsbury Centre, Vt.  
W. J. Yales, 3d Vice-President,  
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Merritt C. Beale, Recording Secretary,  
Boston, Mass.  
Wm. M. Flanders, Treasurer,  
Newton Centre, Mass.  
Mrs. Annie E. Smiley, Supt. Junior League,  
Ipswich, Mass.

## THE PRESIDENT'S NOTE-BOOK.

A SUGGESTION FOR THE CABINET MEETING.

THE "wheel" assigns to the pastor a central position in all chapter activity. Would it not be well for the pastor to call the cabinet together and go through the list of members name by name with the two-fold purpose of ascertaining what more can be done for the League and what more can be done for each through the League? Are any losing interest? Can anything more be done to bring this unsaved one to Christ? Have those who have moved away been followed by letters from the secretary? Are any sick, or poor, or in trouble? These are a few of the inquiries which might be raised. Cabinet meetings of this kind, skillfully managed, would open up numerous lines of work, and of just that kind of work which greatly needs to be done.

## OUR OLDER YOUNG PEOPLE.

We need them in our League work. It is not intended in this article to offer suggestions which will lead to any attempt anywhere to freeze them out. It is true, however, that in many of our chapters the average age of the prominent members is constantly increasing. The Epworth League must be kept young. It is of great importance that our really young people be utilized, and that places of activity and responsibility be made available for them. We cannot wait for all who assumed office when the chapters were instituted to die before their places shall be relinquished. In too many of our local Leagues there has been monopolized the more prominent positions and held them against all comers, so these many years. There are good reasons why the secretary should be retained in office for several terms. The other offices should be held but for one term where there are other members capable of holding office who have not yet done so, and especially when officers who are not young people have been elected. Our older young people should be and are cordially invited to our ranks. In our judgment the very best service they can render the movement is to bring out and utilize the youth of the church while they themselves steadfastly refuse to be prominent in the actual working of the League save only as an emergency may make some prominence on their part necessary. The conviction grows upon us that the average age of those who do the work in our chapters should be kept under twenty-five years. It may be that even this average is several years too high. Let us be on our guard against the dangerous fallacy in such expressions as, "A person is as young as he feels;" "Some are younger at sixty than others at sixteen;" "Every one is young who has a young heart." The Epworth League is intended chiefly for those who are young in years as well as in heart. It can fulfill its mission only as the members and officers of the local chapters are boys and girls and young men and women. Recognizing the fact that some of our chapters are already growing old, we earnestly urge that this tendency be checked. Let us keep the League in fact as well as in name a young people's society.

FREDERIC H. KNIGHT.

## PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Spiritual Work.

R. S. DOUGLASS,  
First Vice-President.

## OUR AIM.

The development of Christian character.

PRAYER-MEETINGS. — 1. Regular Meetings. 2. Cottage Meetings.

REGULAR PRAYER-MEETINGS. — 1. Room. 2. Attendance. 3. Exercises.

Exercises. — The whole idea of every Methodist prayer-meeting should be that of victory — revival work the year round. Class-meetings are the place for workers who have not this spirit of victory. Go there and get right with God, then come to prayer-meeting to work for God, expecting success. Let victory be the key-note of every part of the meeting.

1. Music; 2. Devotion; 3. Testimony; 4. Closing; 5. After the meeting.

## TESTIMONY.

Do come with a definite purpose to take some part (besides singing) in the meeting. A standing pledge to do this is good; a fresh pledge given God for each meeting, before you leave home, is better.

Do be prompt, or else a precious moment, through your delay, may lengthen into an embarrassing gap. Do remember that your testimonies should be given to honor God and help others; never to reflect credit on your-

self. This constant thought will help you wonderfully.

Do just as God's Spirit leads you. If you have not, the past week, lived up to the testimony you are prompted to give, don't fail to give just that testimony, and then with God's help live up to it next week.

Do say "amen" — out loud — when a testimony stirs your soul.

Don't bring gloomy thoughts and testimonies; work those off on your class-leader.

Don't make a public, detailed confession of private sins. If the whole community knows you are mean, you would better confess it yourself and make it unanimous. If God only knows your sins, confess the details to Him alone.

Don't be too lengthy. Methodists believe in "protracted meetings," but not in protracted testimonies.

A "gap committee" can prevent and fill gaps in many ways —

1. By talking personally with those who don't take part, and impressing them with their responsibility for the success and power of the meetings.

2. By noticing those who speak for the first time, and giving them a word of encouragement.

3. By getting testimonies pledged beforehand — this is a last resort.

4. By increasing the size of the "gap committee" as rapidly as possible, with the understanding that each member shall take the very first opportunity for testifying.

Let the League aim to bring back the old-fashioned power of Methodist prayer-meeting testimonies. If your pastor is inclined to be a "little long-winded" in prayer-meeting, carry out all of the above suggestions for awhile, and he will before long cease to rob you of your privileges. If he continues too lengthy, kindly intimate in some courteous way that the pulpit is his best chance, and the prayer-meeting is your only chance.

Plymouth, Mass.

## Dept. of Mercy and Help.

REV. J. P. CHASE,  
Second Vice-President.

Some chapters of the Epworth Leagues seem to think that this department is of little practical value. After the Spiritual Work department, it is more important than any other. As Epworthians we are professedly the followers of Christ (Matt. 20: 28). Have we the spirit of Christ in this respect? We should not seek to please or amuse ourselves. The Epworth League is here for service — to serve God and humanity. The chapter that neglects the work of this department is a partial failure (Matt. 25: 45). In this way we can reach and win many of God's poor who otherwise may be lost. Many chapters are working along this line, feeding the hungry and leading them to Christ. What is your chapter doing? Please write me. Hospital work is worthy of your attention; also prison work. It would be well for each chapter to have a "poor closet" and a "poor barrel" and ask the people to contribute clothing, fruit, groceries, and vegetables. Then from this store dispense to the needy, always remembering to give them a kind word that will make them feel that you are their friend.

Another way to do good is to write to the Deaconess Home, 45 Chester Park, or the Epworth League House, 34 Hull St., Boston, or any city mission (send stamp), asking for the names and addresses of worthy young people. Then write them a friendly, encouraging, Christian letter, send choice clippings or some good paper. Second vice-president, much depends upon you. Will you, at your next prayer-meeting, ask that your department be made a special subject of prayer? Be enthusiastic. Magnify your high calling in Christ Jesus!

St. Johnsbury Centre, Vt.

## Dept. of Social Work.

MR. JOHN LEGG,  
Fourth Vice-President.

"That ye also may have fellowship with us. . . Our fellowship is with the Father, and with His Son Jesus Christ."

You will now have made the evening such a pleasant one for your guest, that he will surely feel kindly disposed toward the League. This is a good time to invite him to become a member, and to attend your next young people's prayer-meeting and the church services. It requires self-denial to devote one's self to a comparative stranger for a whole evening, when it would be so pleasant to be with old acquaintances — but it pays.

If the attendance is not too large, it is much better to hold such meetings in the home of some member of the congregation. It conduces to larger sociability and is a means of good breeding to those of your young people who do not have social advantages. Have it in the nicest homes you can gain access to — I mean the most beautifully furnished — for these things have an educational and elevating influence, especially to those who are not accustomed to them. Of course you will never charge an admission fee to a regular chapter meeting, wherever held, be the fee ever so small. Occasionally it may add to the attractiveness of the evening to have light refreshments for sale, and thus turn a penny into the treasury.

I have spoken of the regular meeting of the chapter at some length, because I believe it can be made very enjoyable and profitable. Long literary programs, however excellent in themselves, are out of place in a promiscuous gathering like the chapter meeting, and if indulged in will invariably drive away those not so inclined. Such a meeting as I have outlined will suit all. Of course literary tastes should be cultivated to a larger extent than the half-hour or less at this meeting

will allow. That can best be done in classes composed of those having literary inclinations.  
38 Oread St., Worcester, Mass.

## THE OLD YEAR.

Good-bye, Old Year, I owe thee naught but love!  
Good-bye, the midnight hour is striking low;  
The changeful stars are shining bright above,  
The changeless earth lies snowy white below.

Good-bye; I see the ghost of spring-time pass,  
And hear the bluebird bless the frosty air,  
The sparrow chirping in the fresh green grass,  
The bustling robin at her household care.

Good-bye; the summer days glide one by one  
Upon my sleepless vision — long, bright days  
Bathed in sweet dew and glad with shower and sun —  
And pass in splendor down their shining ways.

Good-bye; the mournful autumn winds I hear,  
Sounding a requiem in the steadfast pines;  
Dead are the flowers, the silent fluids in their veins;  
Cold falls the snow upon the leafless vines.

Good-bye, Old Year; the measured strokes are done;  
Ended is all thy ministry of cheer;  
Thy changeful course of base and blessings run;  
Forever, now, good-bye, O vanished Year!

— LUCILLA CLARK, in Western Christian Advocate.

## FOUNDERS OF METHODISM.

### V. BARBARA HECK.

IN the annals of American Methodism the name of Barbara Heck, as the initial agent in a great revival which has spread over the continent, holds a conspicuous and honored place. Though a plain and humble, yet true and devout woman, precedence in service as well as merit will ever keep her in remembrance. To the little band of immigrants in New York she came as an inspiration, urging to duty and speaking at the opportune moment the word of courage, at which the column moved on to duty and triumph. The little one has become a thousand and the small one a strong nation.

The family of Barbara Heck (Vorn Rucke) was Teutonic. She was born in 1734, and died Aug. 17, 1804. Her ancestors, in the religious wars of the 17th century, were driven from the Palatinate by the troops of Louis XIV. Under Turenne. The country was devastated; more than twenty cities and villages could be seen in flames at once; and thousands of the peasants fled for refuge to the lines of Marlboro, the English general. Queen Anne transported more than six thousand of them to London. Of these three thousand were sent to America, and they became valuable elements in the population of the colonies of New York, Pennsylvania and North Carolina. Of those who remained, fifty or more families settled in the county of Limerick, Ireland, on the estates of Lord Southwell, who allowed each member to hold eight acres at a small rent, paid for twenty years by the government. In this little colony we find the names of Embury, Heck, Rucke, Switzer, and others which became famous as those of Methodist pioneers in the New World. The material in this migration was admirable. The Palatines were superior in industry, intelligence and thrift to the Irish about them. The absence of pastors was felt in the neglect of religious services and the education of their children.

The Methodist itinerants found in these people willing hearers, among whom they early organized societies. At Balligarrane, Philip Embury was a leader and local preacher, and we find in his class the Hecks and Ruckes, etc., who became known in America. In his journal for June 23, 1758, Wesley makes this record: "I rode over to Court Mattress, a colony of Germans, whose parents came out of the Palatinate about fifty years ago. Twenty families of them settled here; twenty more at Killibeen, a mile off; fifty at Balligarrane, about two miles eastward, and twenty at Falias, four miles further. Each family had a few acres of ground, on which they built as many little houses. They are since considerably increased in number of souls, though decreased in number of families. Having no minister, they were become eminent for drunkenness, cursing, swearing, and an utter neglect of religion. But they are washed since they heard and received the truth which is able to save their souls. An oath is now rarely heard among them, or a drunkard seen in their borders. Court Mattress is built in the form of a square, in the middle of which they have placed a pretty large preaching house, but it would not contain one-half the congregation; so I stood in a large yard. The wind kept off the rain while I was preaching. As soon as I ended it began."

These Palatines had heard of America, and some of them determined to try their fortunes in the New World. In the spring of 1760 Philip Embury and his associates at Balligarrane embarked at Limerick. Friends came from fifty miles around to witness the embarkation and to bid their countrymen farewell. Tears flowed freely as the ship moved out into the Atlantic. It bore away Paul and Barbara Heck, as well as the Dulmages, the Switzers and Morgans. Before the ship touched the American port, weeks and weeks had elapsed. It was the 10th of August when the worn and weary voyagers cast anchor at New York.

Of the first years in their new home we know very little. The common lot of toil and care was theirs; and in the absence of the usual means of grace the love of some had waxed cold. The new arrivals of 1765 made no addition to the religious force, though contain-

ing Jacob Heck, a brother of Paul, and Paul Rucke, a brother of Barbara Heck. In their candlestick light burned low. Many were inclined to conform to the customs around them. Card-playing was a pastime with some in the company, though not, so far as we know, with any who had been Methodists. Finding a company one day indulging in this game, Barbara Heck seized the pack and thrust it into the fire. By this incident she was so stirred that she urged Embury to begin preaching to the people lest all should go to perdition together and their blood be charged on him. In the want of a better place, she insisted he should begin his message in his own house. He heeded the call as the voice of God, and in 1766, six years after the landing in America, he delivered his first sermon in America to five hearers.

The field now enlarged. As the small room in his hired house filled, he engaged a larger; and finally secured the use of a more ample hall in the old "Rigging Loft." The success attending this movement convinced them that stakes should be driven for permanency. In 1768 the lot on John St. was purchased, and a new house built thereon was dedicated by Embury on the 30th of November of that year. Barbara whitewashed this house with her own hands. The year following, Richard Boardman and Joseph Pitmor came to take charge of the work in America.

In 1770 Paul and Barbara Heck, with other Palatines, accompanied Philip Embury to the Camden Valley. "The Embury Patent" containing 8,000 acres in that beautiful region, was granted by the British government. This was to be the new home of the Palatines. Here they laid out farms and began seriously the cultivation of the soil. But while diligent in business, they retained their zeal and faithfulness in the service of the Lord. The church organized there was the first within the bounds of the Troy Conference. It is a historic body. An early Conference sat within the walls of the primitive edifice. At a later date the towns of Camden, Salem, Cambridge and White Creek shared in the territory of "the Embury Patent."

The sudden death of Embury in 1773, from a scythe-cut, was the signal for a fresh emigration. The cause we do not know. It may have been the political troubles in the colonies. Whatever it was, the Hecks and some of their friends removed to Montreal, where they remained fourteen years. Of their life in Montreal we know little save that Paul Heck enlisted as a loyal subject in the army and served under General Haldimand, and not, as some record, under Burgoyne. The discharge, dated Aug. 24, 1778, is signed by Haldimand. During his term of service he was captured by the Americans and sent under two guards to General Washington. While the guards fell asleep one night, in an unoccupied farm-house, Heck rose up from between them and departed unobserved to his home in Montreal.

Paul and Barbara Heck had five children. They were: Elizabeth, born 1765, married Owen Bower; John, born 1767; Jacob, born 1769; Samuel, born 1771; and Nancy, born 1773. The first three were born in New York city; the other two in Camden. Nancy died early. They were all Methodists after John, who was from an early age reared away from home. In Canadian Methodism the descendants of Barbara to the fourth generation have been held in honor. As in New York, so in Upper Canada, they were the planters of the new faith.

For his services in the war Paul Heck received two hundred acres of land and a like amount for each of his living children.

In 1788 Paul and Barbara, with their two sons, John and Samuel, left Montreal and settled on lot No. 14, near Big Creek, drawn by Samuel. The parents were to live with Samuel on this place, within the town of Augusta, near Prescott, Ontario. John sold his land and removed to Georgia, where he married and died without issue. Jacob, long a merchant in Quebec, came later to Augusta, where the family remains. The home at Augusta became a new Methodist centre, where were gathered several of the Palatines of New York city and Camden. The lay people organized a class, of which Samuel, son of Philip Embury was leader, and his mother, now wife of John Lawrence, and Paul and Barbara Heck were members. In this delightful society the couple passed the remaining days of their life. Paul Heck died in 1792. Samuel soon sold the place at Big Creek and purchased a tract of six hundred acres on the St. Lawrence, in the same town. Here he built a comfortable residence to which, with his mother, he removed in 1799. Here Barbara spent the rest of her days in the confidence and love of kindred and neighbors, who recognized her as the founder of Methodism in Canada as well as in New York.

On the 17th of August, 1804, while sitting in her chair, in the orchard overlooking the great river, with her German Bible open in her lap, the spirit of this noble woman passed so silently as hardly to be noticed by those about her. She was buried beside her husband in the cemetery at the old Blue Church on the banks of the St. Lawrence. Though dead, her example remains, and the odor of her piety is diffused through a continent.

All things are His, and work His good, Though now oft dark, nor understood, Yet none the less of purpose blest. The years are adding to our gain, The days are singling love's refrain. — Each comes to do love's sweet behest.

The passing year — the year in view, Alike to God's good purpose true, Our hearts, in clearer light, will own, They go, they come, we will not sigh — They end by a best work by — by — Which fleeting years for us have sown. — R. M. O'NEILL, in New York Observer.

## FRESH FROM THE FIELD.

REV. F. N. UPHAM.

### The Secretary Rises for Information.

He wants to know —

1. The new Leagues as they are formed.

2. New officers as soon as they are elected.

3. Whether his correspondent is man, wife or maiden. Initials give no clue. Penmanship is deceptive.

4. Names of Conference League presidents in New England.

5. All possible items about Junior work and boys' work. These are new and growing features.

FREDERICK N. UPHAM, Roslindale, Mass.

### The George Washington Italian Epworth League.

This is the name of the large League Rev. Gaetano Conte has formed at the North End, Boston. It is working finely under his wise and enthusiastic leadership.

### Pays for the Music.

The League at Ashburham (Mass.) has had a great increase in membership, numbering over fifty at the present. The young people pay for the church music, and they have good music, too. The Juniors are doing nicely under care of the pastor's wife, Mrs. A. W. Baird.

### A New Epworth Room.

The League at Warren (Mass.) has recently furnished an Epworth room in the church at an expense of nearly \$400. It was dedicated recently. A reception to the church and congregation has been given by the young people. The increase in League prayer-meeting attendance is more than 300 per cent. The membership is 40. Rev. H. B. King is pastor.

### Cabinet Meeting of First General Conference District.

A meeting was held Dec. 12, in the Trustees' Parlor of Boston University. Much business of importance was transacted. It was decided that the next Annual Convention be held in the city of Manchester, N. H., some time early in October, 1894. Plans are already in mind and on foot for the grandest convention yet.

### From One of the Smallest.

The Atlantic (Mass.) League, though in a small corner of our Lord's vineyard, reaches out to "lift up." A consecration meeting is held the first Sunday of each month, and the spiritual life of the members manifests itself in their activity. From three to six bouquets have been furnished for the pulpits every Sunday, which have been sent to the Deaconess Home or Epworth Settlement the next morning. Bounties have been furnished to a destitute family, several bundles of clothing, fruit and vegetables sent to the Deaconess Home, and five new subscribers secured for ZION'S HERALD. A Junior League of 27 members has been formed, which has raised \$2.85 and three bundles of clothing for the Junior, and has \$40 in the treasury.

### The Juniors Celebrate.

The Junior Epworth League of St. John's Church, South Boston, has been second annual Thanksgiving service on Wednesday afternoon preceding Thanksgiving. Each member brought some article of food to help fill the baskets for the poor, the sick, and the aged of the church. Over thirty baskets, prettily trimmed with colored paper, filled with fruit, cake and provisions, were distributed by the children. After the baskets had been carried out, the boys and girls were served ice cream and cake and had a pleasant time together for the rest of the afternoon.

### A Feeling of Loss.

Epworth League, No. 6974, of Central Church, Norwalk (Conn.), mourns sincerely the death of Mrs. Gertrude Mathewson, and expresses its sense of loss and thoughts of affection in a series of fitting resolutions.

### The League Helps the Sisters in Missionary Work.

The Mallelian Chapter at Amesbury (Mass.) has been foremost in organizing a Woman's Foreign Missionary Society in this church. That's right. Our League helps anywhere it sees help is needed. Once a month the League is studying early Methodism. "All alive" is the sentiment's shout from Amesbury.

### The Boys' Brigade.

At Ashland (Mass.) Rev. C. E. Spaulding is successfully conducting the boys' work. A competitive drill in the Town Hall recently was a great success. The Spiritual Work department is holding religious meetings in two outlying districts.

### Montpelier District Epworth League.

A convention was held at White River Junction (Vt.) Thursday afternoon and evening, Nov. 2. Delegates from a large number of chapters were present and listened to papers upon "What can the League Do to Aid the Work of the Church?" by Rev. H. G. McLaughlin; "The Epworthian's Duty to the League," prepared by Chas. E. Westgate, of Brattleboro, and read by Miss Mills Martin, of White River Junction; "The Relation of the League to the Pastor" by the pastor's standpoint — Rev. Chas. F. Partridge; "What Methods of Literary Work can be Most Profitably Adopted?" by Mrs. Chas. O. Davis, of Bradford; "What are the Hindrances to Progressive Work in our League?" by Miss C. M. Wood, of Springfield. Rev. J. E. Dwyer spoke briefly on "What Should be the Relation of the Pastor to the League?" especially with reference to the Junior members; and Rev. W. E. Bennett, of Lebanon, N. H., also addressed the League. These papers were interspersed with singing and the usual convention exercises.

### Suffolk Circuit.

The Suffolk Circuit of the Lynn District Epworth League held its annual meeting at Mt. Belknap Church, Chelsea, about 300 Leaguers being present. The League of Walnut St. and Mt. Belknap furnished supper. Dr. Ramsey, of Tremont St. Church, Boston, delivered a stirring address, at the close of which an altar service was held. The circuit exchanges leaders on the second Sunday in the month.

### On Bunker Hill.

Mallelian Chapter, connected with Monument Square Church, Charlestown (Mass.),

held its third anniversary exercises a number of weeks ago. Delegates were present from Waltham, Somerville, East Cambridge, Easton Square, and Temple St. churches. The first hour was spent enjoyably in receiving friends and members, and then, after a very fine entertainment of half an hour, the company sat down to tastefully arranged tables. After refreshments the president of the League, Mr. Wesley Lee, spoke informally, and called upon Rev. E. M. Taylor, of Trinity, Rev. Mr. Burroughs, of the First Baptist, Mr. Robinson, Y. M. C. A. secretary, and Rev. G. W. Mansfield, pastor, to speak. A delightful evening was enjoyed.

### Three-Fifths at the Class Meetings.

Nine out of the fifteen active members of Chapter 1912, at Saugus (Mass.), attended a recent church class meeting. This item is significant. It shows the spirituality and helpfulness of this brave company of Epworthians. Rev. J. A. Ross, pastor.

### Geography Party.

Miss Effie Adella Merrill, secretary of the League of St. Luke's Church, Springfield (Mass.), sends the account of a novel entertainment: —

"It was based on the plan of the Book Party — every member of the League wearing something to represent some well known geographical point. The idea was not original, but was enjoyed as much as if it had been. The president wore a picture of Carlyle with his hat on, and some failed to recognize 'Manhattan Island.' The pastor, Rev. L. H. Dorchester, and his wife were called 'Dorchester Heights,' though he said they personated the State of matrimony. One gentleman wore a bean cut into the form of a 'U' for 'Caribbean Sea'; another carried a 'Little Rock'; another wore a china shoe with a curtain over the opening, into which, of course, everybody 'peeked.' Mr. Moore announced that he, in himself, personated a river in Eastern Asia — and after some reflection we thought of the Amoor River.

The young ladies were not behind the gentlemen in the matter of adornment. One wore a bunch of apples, which nobody recognized as Hubbardston Nonesuch. A large 'L' fastened at the bottom of a dress represented 'Lowell'; a square of red wood, 'Brightwood'; an ear of corn tied with cord, 'Cordcord'; a wedding ring, 'Holyoke' (Holy-people as many people call it); a picture of a witch painted green, 'Greenwich'; a bell fastened to ribbon, 'Belfast.'"

### "Abounding in the Work of the Lord."

This is true of Chapter 205, at Centre Church, Malden (Mass.). The chapter conducts a Sunday-school and a prayer meeting at Epworth Chapel, Oak Grove; also a prayer meeting at the West End, where a new chapel will probably be built soon. The League has over 300 members; 59 were received at the last business meeting.

### Attleboro is Active.

The League at Attleboro (Mass.), No. 659, is doing much for the church. An interesting collection of items is taken from a fall report kindly sent by the secretary: —

The League has bought 100 copies of "Epworth Songs," for use in League meetings.

A grand sacred concert was given on the evening of Thanksgiving Day.

More than 300 people enjoyed the autumn social, with its many pleasant features, notably the selection from the Cantata of Ruth.

Ten new members were recently admitted. The Providence District League Convention was invited to meet in Attleboro in December.

A reading circle of 15 persons is pursuing the Reading and Supplementary courses. The Literary department also conducts a normal class in Sunday-school work.

Cottage prayer-meetings are being held in two widely separated parts of the town. The Spiritual Work department has a list of substitute teachers for the Sunday school.

### Annual Meeting.

The Pilgrim Local Union, composed of Leagues in and about Dorchester (Mass.), held their annual meeting at Wollaston, Nov. 29. A collation was served to all who came. Rev. James J. Fortis, of Mattapan, conducted the love-feast. Mr. James Ramsdell, of Atlantic, was elected president.

### A Junior League Organized.

A Junior League was organized by Mrs. Geo. M. Smiley, superintendent of Junior Work, at East Weymouth (Mass.). Tuesday afternoon, Nov. 28. Thorough preparation had been made beforehand by the pastor, Rev. J. H. McDonald, and his assistants, and forty-four bright, wide-awake boys and girls were on hand at the hour appointed. The business of the hour was promptly dispatched and the officers were chosen, according to the constitution, by the Juniors themselves. Mrs. Cushing was chosen superintendent, and Mrs. McDonald, president. The other officers were all chosen from among the Juniors, and the newly-appointed secretary confided to a friend that it was the greatest honor of his life to sit on the platform and take notes, and further added that he had always wished for a set of books to keep.

### Seniors and Juniors Working Together.

The following interesting note is from East Weymouth (Mass.), Porter Church: —

The League here is determined to go forward in every good work. Interest in all its department is on the increase. At a recent social evening they greatly surprised their pastor by presenting him with Webster's International Dictionary. Needless to say, their thoughtful gifts were greatly appreciated. The children of the church have been organized into a Junior League, the money for badges and all being loaned by the Seniors. The Juniors, numbering 21, are now able to refund the loan. They are all missionary collectors and receive

[Continued on Page 3.]

Over Fifty Teachers of Cookery (and in their work they must have the best) are using

**Cleveland's Baking Powder**  
"If you want the best, buy Cleveland's"

The kind of medicine you need is the old reliable tonic and blood-purifier,

**AYER'S SARSAPARILLA**  
It can have no substitute. Cures others, will cure you

THE VERY BEST Church Light. OIL GAS OF ELECTRIC.

Over one hundred styles of



FRESH FROM THE FIELD.  
(Continued from Page 2.)

The Little Missionary every month. Missions will go up this year in spite of hard times."

Two Socials.

A correspondent from Ipswich (Mass.) sends the account of one social held by the League in November, and the program for the forthcoming December entertainment. They are well worth repeating:—

"The first took the form of a Literary Social. One hundred choice selections from favorite authors, were written on slips of paper and each pinned or sewed to a crimped green card of the same paper, representing leaves. These were passed to all, and as many as cared to take one. After all were supplied, the reading of the quotations began. If the person reading the quotation could not find the author, he kept the slip; if not, the first one who speaks the name of the author gets it, and so on until all are used. About fifty took part in the contest, and the young lady who won the prize (of candy) held eighteen lettuce leaves when the play was over. It also proved very interesting to the large number who did not take part, but simply listened. The quotations should be numbered and the corresponding number kept, with the correct name of the author by the one conducting the game, that there may be no confusion in regard to the authors."

"The next social, which is to be held Friday evening, Dec. 22, is to be called 'A World's Fair Reception.' Seventy guests are invited, that being the number of townspeople attending the World's Fair, at Boston, Sept. 1, 1893. The program is to be given, and a World's Fair lunch (in pastedboard boxes) is to be served, accompanied with music of hot coffee. A royal good time is expected. A stereograph showing views of the World's Fair, would be a fine accompaniment to such a evening; but the pastor has already given the illustrated lecture on the subject. All these socials are provided free to all."

For the Help of Literary Department Workers.

The Literary Department of the William (Conn.) League have most interesting and profitable gatherings semi-monthly. The best of literature, both of prose and poetry, is presented for informal discussion. Cheap editions of such books are provided, and so a broader literary outlook is cultivated and encouraged. District Secretary Ernest H. Scott is in charge, and much enthusiasm prevails."

Use Home Talent.

The secretary of the Norwich District League, N. E. Southern Conference, sends the following helpful words:—

"The cabinet of Norwich District propose an aggressive year. The plan is to hold at least seven, and possibly nine, sub-district conventions on the district within the League year, and employ less ministerial and more lay talent. There are many bright and consecrated young people in all our Leagues, and we hope to give them a chance to exercise their gifts and graces in fifteen-minute addresses on topics germane to helpful League work."

Fraternal.

Monday evening, Nov. 27, the E. S. Best Chapter, Whitinsville (Mass.), entertained the young people's societies of the Congregational and Presbyterian Churches, having secured Rev. M. C. Beale for an address. Later a meeting of the cabinet was held to hear suggestions from Mr. Beale. This chapter does good work, is especially active on spiritual and mercy and help lines, and is planning for more and wider influence. Rev. M. Emory Wright is the faithful pastor."

An interesting installation.

Thursday evening, Nov. 23, Rev. M. C. Beale installed new officers of Husted Chapter, Watertown (Mass.). The ritual used is in first part of "Epworth Songs." The room was lighted with scores of Chinese lanterns, and beautifully decorated with the League colors and mottoes. A pleasing literary program was given, and addresses by Father Husted (for whom the chapter is named), the new president, Mr. C. R. Fletcher, and Mr. Beale. Refreshments were daintily and abundantly served. Rev. J. Wear Deaborn was pastor."

The Lawrence Epworth Union.

The first annual reception and supper of the Epworth League Union of Lawrence and vicinity was held Dec. 13, and was decidedly a success. This Union was effected through the co-operation of two chapters—five in the New Hampshire, eight in the New England, and one in the East German, Conference."

At 6.30 the reception committee was in readiness to welcome the Epworthians, and members and their friends to the number of 250 or more gathered in social intercourse in the lodge rooms of Pilgrim Hall. At 7.30 the company proceeded to the banquet hall where, after grace was said by Rev. W. H. Hutchins, all partook of the bountiful supper served. Rev. Thomas Whitehead, president of the Union, with a few graceful words then introduced Rev. C. H. Stackpole, of Bradford, who spoke with his usual wit and earnestness concerning points of danger menacing the League. Rev. F. H. Knight, our Epworth leader in New England, was introduced as the speaker of the evening. His address was beautifully adapted to the occasion and to the audience. The subtlest and most infectious humor was blended with noble thoughts in a plea for high social ideals, true intellectual culture, and practical Christian work."

Every pastor and, with one exception, every presbyter, was present, as were also nearly all the other officers. Loftier aspirations, more zealous activities and closer union will be characteristic of the chapters represented."

Sub-District Convention.

A sub-district convention of Epworth Leagues of Providence District was held in the M. E. Church in Attleboro (Mass.), Dec. 13. About 60 delegates represented some twenty-five chapters. The afternoon session opened at 2.30 o'clock, President Beale in the chair. Rev. W. J. Kelley conducted the devotional exercises. Rev. G. E. Brightman welcomed the convention, and Rev. C. E. Beale responded. After organization and transaction of business, helpful and inspiring papers, limited to fifteen minutes and followed by discussion, were given: 1. "How Can We Make the Literary Department a Success?" Mr. W. E. Beale, Brockton. 2. "Action and Reaction of the Mercy and Help Department," Mrs. J. S. Wadsworth, Phoenix. 3. "Junior Work," Rev. L. G. Horton. 4. "The All-pervasive Resurrection," Rev. M. S. Kaufman, A. M. This was followed by reports from the chapters as to methods of work, after which Rev. L. G. Horton very ably conducted a question-drawer."

It was served by Chapter 689. From 7 until 7.45 a League prayer and praise service was held, many joyful testimonies being given."

Rev. W. P. Buck conducted the devotional exercises of the evening session. Rev. G. Conte, Italian missionary, gave a most interesting account of his work in Boston. A beautifully rendered solo, by Miss Ida Livermore, followed. The final address of the evening was given by Mr. R. S. Douglass, who took as his subject, "Personal Equations."

Our Book Table.

ITALIAN GARDENS. By Charles A. Platt. With a Colored Frontispiece (printed in Paris) and Many Illustrations. Harper & Brothers: New York. Price, uncut edges and gilt top, \$5 (in a box).

The formal style of landscape architecture originated in the Renaissance, and was brought to early perfection in Italy. In the vicinity of Rome and Florence are today found these model gardens. While other arts have been extensively treated in various forms and in many languages, there is hardly an important work anywhere on Italian landscape gardening. The volume of Perrier and Fontaine is the one exception to this remark; and, as their work was produced before the art of photography had been perfected, the best means of illustration were wanting. The facilities for illustration, now so abundant, have come to the aid of Mr. Platt. He gives both views and descriptions of a number of villas and gardens, as those of Albani, the Colonnas, the Medici, the Conti, Costello, and others. The book has a double value in its practical suggestions and rich resources of art. The illustrations give the reader tolerable glimpses of those beautiful enclosures, ornamented with shrubbery and flowers, and the text adds descriptions of the clear and elegant and sufficiently extended to enable one to obtain an understanding of the subject. The book cannot fail to be appreciated by all persons interested in the general subject."

FIELD MARSHAL COUNT HELMUTH VON MOLTKE AS A CORRESPONDENT. Translated by Mary Harms. Harper & Brothers: New York. Price, \$2.50.

The fame of Von Moltke comes from his pen as well as from his sword. The "Essays, Speeches and Memoirs" of the great Field-Marshal, recently issued, are now followed by his "Correspondence," which touches upon almost all important matters of his time. They reveal in a peculiar manner his real character, and give his comments, often very brief, on the events of the time in which he lived. The letters are arranged in several groups, each group pertaining to a particular subject. There are "Selections from Letters to his Father," others relate to public matters, to the war, and to politics. His eye was on everything. He was a great German, in profound sympathy with the people of the Fatherland, and proud to have had a part in the unification of Germany. Germans and the descendants of Germans will read these letters with deep interest, as also all those desirous to obtain a clear insight into Teutonic affairs."

THE HANDSOME HUMPS. A Novel. By William Chalmers. Harper & Brothers: New York. Price, \$1.50.

The life and movement characteristic of Mr. Black's stories are found in the present volume. The story centres in Sidney Hume, the handsome, whose "coming of age" is celebrated at the Hotel Metropole in London, where the fate begins to weave the mystic threads in the lives of Sidney Hume and Helen York. The threads are woven at first and pleasant to the touch, but destined to be rudely sundered. Though filled with great dashes of sunlight, the story has a sad aspect, and will be read with a sober sense of the pitfalls and dangers along life's way."

THE CENTURY: An Illustrated Magazine. May to October, 1893. Volume XXIV. Century Company: New York.

The Century has an admirable list of writers, many of whose articles ultimately go into the covers of the bound volumes. Many families will be sure to have this book on the centre table for occasional reading. Some of our best literature is concealed in our magazines, where it can hardly be utilized save as it is presented in this way."

ST. NICHOLAS: An Illustrated Magazine for Young Folks. Edited by Mary Mapes Dodge. Vol. XX. Part I—November, 1893. Part II—December, 1893. The Century Company: New York.

The St. Nicholas is the children's classic magazine. It abounds in fine stories, historic sketches, incidents, bits of travel, and touches of science, suitable to the age and capacity of the readers. The articles are well written, and enriched by abundant illustrations. The children will be glad to find the numbers for a year handsomely printed and bound in red ornamental cloth."

LETTERS FROM MY MILL. By Alphonse Daudet. Translated by Frank Hunter. With Illustrations by Madame Madeleine Lemaire, and Decorative Headpieces by George Wharton Edwards. Dodd, Mead & Company: New York.

Daudet is one of the foremost literary men of France. He possesses the Gallic vivacity and quickness of perception. There are electricity and rapid movement in his style. The materials of this story are simple, and yet in the hands of such a master become very effective. The old mill on the Rhone, in Provence, surrendered to the bats and owls, becomes the basis. It is pursued, and from the little room within its walls the letters found in the book are sent. In them the reader will find untold amusement and delight. They afford a good specimen of the later French story. The volume is printed on good paper, in clear type, and the tasteful cloth binding and illustrations make it a very suitable holiday book. The translator has succeeded in turning the author's French into transparent and elegant English."

BORN IN THE WHIRLWIND. By Rev. Wm. Adams, D. D. Arena Publishing Company: Boston. Price, paper covers, 50 cents.

As a clergyman Dr. Adams professes to be sensitive to the duty of truthfulness with the pen as well as with the tongue. In spite of this high sense of duty, the author of this Georgia tale narrates many incidents, in these pages, that are unique, strange and startling as anything that has been produced in modern fiction. The stories are all good-sized and well told in a plain and straightforward style. The average man will read them with delight and be able through them to see the South, old and new. Here Mr. Adams comes into competition with the school of authors which has sprung up in the soil, nurtured by the Johnstons, Murfrees and Cabells. But this, like the author's other books, will find readers whose attention will be held by him to the end."

SYNOPSIS OF THE COURSE OF STUDY FROM THE FIRST YEAR FOR ITINERANT PREACHERS OF THE METHODIST EPISCOPAL CHURCH. By C. M. Howard, D. D. Revised Edition. Cranstoun & Curtis: Cincinnati. Price, 75 cents.

The Synopsis is designed to be an aid in the study of the course rather than a substitute for it. The analysis is very handsomely and clearly made; the real difficulties are opened to the student, and suggestions are made which will enable him to master them. Harman's "Introduction," Milley's "Syn-

tematic Theology," Wesley's "Plain Account," Phelps' "Theory of Preaching," and Fisher's "Universal History," come in for treatment in this book. Other volumes are to follow for the succeeding years in the course. The questions at the end will aid the student, as well as the examiner, in review."

PATTY'S GRAND-UNCLE. By Helen Pearson Barnard. Congregational Sunday-school and Publishing Company: Boston. Price, \$1.50.

This is a story of humble life. The heroine belongs in the ranks of labor. John Lane is a shoemaker, struggling under the burden of debt, much of it incurred by the machinations of a twin brother, Peter, who had become rich. The family lives on the broken fortune of the mother. Help at last comes from an uncle who had become wealthy in Constantinople. Against this background Patty Lane's record is drawn. Though wayward and mischievous, she is attractive. Good elements of character are found beneath those less desirable and helpful."

JESUS HIMSELF. By Rev. Andrew Murray. F. H. Revell Company: New York.

This is a recast of two addresses published by the author, the one in the South African Pioneer, and the other in the Cape Gen. Mission. It is an opening of the passage: "And their eyes were opened." Jesus is the central and main figure to be observed by the Christian."

THE PROSE AND POETRY CALENDAR FOR THE YEAR 1894. D. W. Colquhoun & Co.: Jamaica Plain, Mass.

This calendar is both artistically attractive and convenient for use. To the board back are attached fifty-two slips, one for each week, with selections of poetry and prose on the slips. The main figures are large, and can be readily seen when the calendar is hung near the desk or table."

A GOOD CHECK CALENDAR FOR 1894. By Mary A. Lathbury. De Wolfe, Fiske & Co.: Boston. Price, 50 cents.

A dainty, artistic calendar, consisting of twelve cards, hung by a silver chain and rings, each containing a charming original design of children, done in water-colors, the calendar for the month, and a short poetical selection, the whole most exquisitely reproduced in the finest lithography. The reverse page contains a poetical selection appropriate to the month. Of the many forms in which the calendar is brought out, this is certainly one of the most tasteful and pleasing."

THE MATH OF THE MARY ANN. By Sophie Sweet. Illustrated. Harper & Brothers: New York. Price, \$1.

This is the last instalment of "Harper's Young People's Series," and contains a vivid and highly interesting story for boys and girls. The plot is well laid, and the characters stand out in relief. How we admire the little "mate," and how sorry we are for her mistake about her brother!"

JENNY WEBB'S BOARDING-HOUSE: A Story of Newbury Life in New York. By James Ous, author of "Tony Tjyer" and "Mr. Stubbs' Brother." Illustrated by W. A. Rogers. Estes & Lauriat: Boston. Price, \$1.25.

The newboys in all our great cities have become a numerous and interesting class. They are the cryers of the craft. With immense push and enterprise, many of them seek their fortune on the street. Here they fight their first battle and win their first victory. It is a hard school, but one in which many a lad has learned lessons important to him in the future struggles of life. The story relates the attempts and the final success of a number of New York newboys to found a boarding-house for themselves. The story is of boys and for boys. The name of James Ous, as author, is a sufficient guarantee of the excellence of the story. The young delight to follow the unfolding of his tale, and this one will prove no exception to the rule."

ELISE AT LON. By Martha Finley. Dodd, Mead & Company. Price, \$1.25.

"Elise at Lon" is the last instalment of the "Elise Books," running up to near a score of volumes. The story of Elise is in these many books is, of course, varied and curious. The tale here told is simple, and its reading will be salutary."

WITH WINNIE IN PARIS; or, The King's Daughters Abroad. By Elisabeth W. Champney. With Illustrations by J. Weiss Champney. New York: Dodd, Mead & Company.

In this volume we have an account of some young lady students from America who went to Paris to study. The narrative is fictitious, but is given in excellent style and in a very natural way. The book is eminently readable and presents an attractive appearance in type and binding. The art student will find delight in the perusal of its pages."

MY SATURDAY BIRD CLASS. By Margaret Miller. D. C. Heath & Co.: Boston.

This book contains a sort of natural history for children. The story of the chief American birds is told in a simple way. The picture of the bird is first given, and the description of its qualities, habits and facts follows in a neat style, which will be sure to please the little people."

FAVORITE PETS WITH NEW PICTURES AND VERSES. By E. S. Tucker. Frederick A. Stokes Company: New York. Price, \$1.

This book is especially attractive, with large type and artistic pictures. It is just the book for bright-eyed little ones at Christmas time."

GUEST TEN EYCK. By W. O. Stoddard. Ilustrated by Arthur H. Rothrop. Ilustrated by Arthur H. Rothrop. Boston. Price, \$1.50.

This story goes back to the founding of the Republic. Guest, the hero of it, is a specimen of the live Yankee boy in whom are combined strong common sense and an intense spirit of self-sacrifice. It is a book for boys and girls in the country, at once exciting and beautiful in tone. The touches of Indian and Negro life are realistic. Mr. Stoddard has given the boys snatches of a story as fascinating as those from the "Arabian Nights."

FRANKIE BRADFORD'S BEAR. The fifth of a series of sequels to the "Beanie Books." By Joanna H. Mather. With Illustrations by W. St. John Harper. Frederick A. Stokes Company: New York. Price, \$1.

The above is a story for girls by the author of the "Beanie Books," which have found favor with young readers and have had a large sale. She contrives here to give interest to the common events of life, and to present every-day living in a real yet attractive form."

LIGHT ON A DARK PATH. By Alda W. Graves. Arena Sunday-school Union: Philadelphia. Price, \$1.10.

The life we now live has its dark places. There are those who pass their days in sunshine; they apparently never see a cloud, but they are the exceptional people. With most, life is mixed; sunshine and shadow alternate. To a few sorrow comes with unusual severity; clouds predominate. In the story we have such a picture. A woman is successively bereft of two daughters, her husband and only son. But light comes slowly into the darkness, the rays of the Sun of

Righteousness, and there is comfort for the mourning. It is a good book to hand to a friend who has lost loved ones."

A HILL-SIDE PARISH. By S. Bayard Dodge. New York: New York. Price, \$1.25.

Here we have pictures of rural life. "The Barrens" was a region left stranded by the railroad system, ten miles from anywhere. Clintonville was a mere apology for a village in this region, and to this by-place Henry Dismore, one of those beautiful young men who enter the ministry for love of souls, felt constrained to go and devote himself to his great work. The ideal here set forth is beautiful, and the narrative cannot fail to exert a healthy influence on the reader."

Magazines and Periodicals.

Donahoe's Magazine for December comes out in attractive holiday style in white and purple cover, and filled with interesting and instructive reading. "Made Free by Misfortune," "The Sister Gabrielle," by Mrs. Max O'Rell; "The Old," by Vary Rev. William Byrne, D. D.; "Freedom of Thought in the Catholic Church," by Vary Rev. J. Hogan; "Only Friends," by Katherine E. Conway, are a few of the topics taken from a long list in the table of contents. (Donahoe's Magazine Company: Boston.)

Education for December contains a dozen valuable articles on educational matters. "Limitations in the Teaching of English Composition," "The Management of the Public School," "Short-hand to be Taught in School," and "Classes in the College and University," are among them. (Kasson & Palmer: Boston.)

"Present Day Preaching—a Gospel that is no Gospel," by Rev. R. F. Horton; "The Apostolic Churches—Their Doctrine of Fellowship," "Moses: His Life and His Lessons," by Mark Guy Pearson; and "An Out-line Children's Sermon," by Rev. T. D. Hyde, are among the articles in the December number of the Preacher's Magazine. (W. E. Ketchum: New York.)

The Treasury of Religious Thought for December contains sermons on "The Blood," by Rev. John T. Christian, and "The Un-speakable Gift," by M. H. MacLeod. Living issues are discussed, as also services for young people. Dr. John Hall criticizes the Higher Criticism, and E. E. Burroughs expounds the "Song of the Angels." (E. B. Treat: New York.)

Obituaries.

Miles.—Thomas Miles was born in Sheffield, Vt., June 21, 1817, and died Oct. 29, 1893.

When a young man he was converted and joined the Methodist Episcopal Church of his native town. Many years ago he moved to North Danville, Vt. Here he was an official member of the church, and actively engaged in the work of the church. He was a man of noble physical presence, being over six feet tall and well proportioned. He enjoyed good health until the death of his wife, a noble Christian woman, in September, 1891. After this great loss he began to fail.

He suffered much during the last weeks of his life, but his trust in his Saviour remained steadfast and serene. He was a regular attendant at the home of his daughter, Mrs. Henry Hurst, of North Haverhill, N. H. Five children mourn the loss of a kind father, and numerous relatives and friends lament the departure of a good man.

Smiley.—F. O. Smiley, born in Sidney, Me., June 26, 1826, died at Oakland, Me., Oct. 18, 1893, aged 67 years. He was a member of the church, and was a devoted worker for the support of the Gospel. Unlike many official members, he was active in the social meetings.

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Pooler.—Mr. James Pooler died at the residence of his daughter in London, Mass., Oct. 20, 1893, at the age of 84 years.

He was one of the original projectors of the Boston M. E. Church, Lynn. Many of the wise Methodists of the city thought the enterprise unwise, his foresight and energy inspired confidence in others, and led to the purchase of the site for the church and the raising, by subscription, of a sufficient amount of money to commence the erection of the edifice. He was one of the original trustees, a steward, class-leader, and the first Sunday-school superintendent, which office he held for four successive years. Until his infirmities of age came on, he was conspicuous in all the councils and work of the church."

He was a liberal giver and broad in his sympathies. The house of missions and the Freedmen's Aid and Southern Education Society were the special objects of his intelligent study and generous gifts. He was a champion of the temperance reform, and one of his last acts was to issue by his own pen and money a paper pleading for the continuation of the house of missions in Lynn. This paper he caused to be circulated throughout the city. His habits were simple and frugal and thereby out of a moderate income he reared his family and gave to the various causes of benevolence with the most exemplary liberality. The poor shared his constant attention and beneficence. He was loved and honored for his staunch convictions, public spirit, consistent life, glowing piety, and refined and courteous bearing."

WM. R. CLARK.

Ricker.—The death of Mrs. Caroline (Gusman) Ricker removes from earth to heaven one whom to know was to love. In her death this instance found a shining mark. Mrs. Ricker was born in Kingsbury, Mass., April 13, 1810, and died Oct. 5, 1893.

In her infancy her parents removed to Maine and settled in the town of Paris. On reaching womanhood she was united in marriage with Lyman Ricker, and went with him to his native town, Kingsbury, where he was the minister of the famous Father Greenhalge, who was preacher in charge on the Poland and Minot circuit at that time. They soon became intimately acquainted and helpful character of the Gospel as preached by him. They laid out on the hope just before him and became happy converts to the Lord Jesus Christ, joining the M. E. Church soon after. They subsequently lived several years in Foxcroft, and later in Paris, where he was a very devoted and more important part of his life was spent in North Andover, to which place they came in 1853. Some two years later they, with some others, organized the M. E. Church in North Andover, with the late Ezekiel Martin as pastor. The situation required the heroic of the early Methodists.

Being of a generous and cheerful temperament, her Christian life took on a happy, bright, sunny and helpful character. She was always to the last loved the church of her early life and was always glad to lend a hand when needed. Since the death of her husband, in 1879, she has lived in Andover with her daughter, Susan, from whom she has at all times received the tenderest care. About two years since she met with a serious accident, falling and breaking her hip, from which she never fully recovered. Her daughters remain of a family of six children.

WESLEYAN ACADEMY, Wilbraham, Mass.

The Winter term of the seventy-seventh year of the following points in its catalogue:—

Rev. WM. R. NEWELL, Principal.

Miner.—It is with sincere sorrow that we announce the very sudden death, July 22, 1893, at his residence in Lyman, N. H., of Allen Moulton Miner, one of Lyman's most substantial and respected citizens.

Mr. Miner was the son of Sumner I. and Matilda Moulton Miner, and was born in Lyman, Mass., Dec. 12, 1814. In early manhood he married Persis Howard, daughter of David Howard. Three children were born to them—David R., Candis H., and Carol H. Carol died in infancy. David and Candis reside in Lyman, and very devotedly and tenderly cared for their father, anticipating and supplying his every need.

Mr. Miner was a very well-informed man, thoroughly patriotic, and took a lively interest in public affairs. When young he rode horse-back to Oxford, N. H., to hear Daniel Webster discuss the questions which were agitating the public mind at that time. He possessed great energy, enterprise and push, and before railroads were introduced into this section he made numerous journeys by stage to Portland and Boston with his produce.

In early life it was his privilege to receive the spiritual instruction of Dr. Daniel Wiles, which left upon him an impression which was as the memory of a pleasant song. Although neither narrow nor contracted in his religious belief, he was strongly attached to the people of his choice and a constant attendant upon the means of grace with great strength and health was his to enjoy.

He was a wise, judicious and successful farmer, a true patriot, a good neighbor, a genial friend, a faithful and devoted husband, and a kind father, known far and near for his sterling character and integrity of heart. Such a life could not be otherwise than a benediction to his friends and an inspiration to all.

Since the death of his wife, about a year since, he has been in declining health, but not much of the time confined to his room. The day he died he was about the house and appeared as well as usual. Near the close of the day he retired. Soon after his daughter heard an unusual noise in his room, and, hastening to his side, found he had fallen to the floor. She called for assistance, but he was beyond the reach of earthly help. He had fought the good fight, had kept the faith, and he is now at rest. He was a regular attendant at the home of his daughter, Mrs. Henry Hurst, of North Haverhill, N. H. Five children mourn the loss of a kind father, and numerous relatives and friends lament the departure of a good man."

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# Zion's Herald.

WEDNESDAY, DEC. 27, 1893.

[Entered at the Post Office, Boston, Mass., as second-class matter.]

## Contents.

The Outlook. The Old Year (poem).—The Theological Drift in the Old World.—New York Letter.

The Epworth League. THE PRESIDENT'S NOTE-BOOK. Practical Suggestions for Busy Workers, etc.—Selected Poem. FOUNDERS OF METHODISM. FRESH FROM THE FIELD. Advertisements.

Our Book Table. OBITUARIES. Advertisements.

Editorial. Be Yourself.—"Ask for the Old Paths."—Current Thought for December.—The First Week in January. PERSONALS. BRIEF-LETS.

The Conferences. N. E. and N. W. Southern Conference.—Methodism Again at the North.—Social Union.—What It Costs to be a Protestant.—HERALD Calendar. Money Letters Received.—Marriage Notices.—Advertisements.

The Epworth League. The March of the Years. THOUGHTS FOR THE THOUGHTFUL. Selected Articles.—An Old Man's New Year Party. ABOUT WOMEN. LEAGUE PRAYER-MEETING TOPICS FOR JANUARY. A Junior League Bible Acrostic.

The Sunday-school. THE CONFERENCES. Vermont Conference.—New Hampshire Conference.—East Maine Conference.—Advertisements.

Review of the Week. Calendar for 1894.—Advertisements.—Index to Volume LXIX.

## BE YOURSELF.

Every man must do his own work and be himself, not somebody else. Let him have the courage and sense to claim this privilege. While he may and should rightly strive for perpetual improvement, this improvement will not take him very radically out of the groove in which by ancestral predilection he is fitted and fated to move. While he may get valuable hints by watching other people, he cannot do their work or get himself made over on their pattern. Let him be satisfied to do the little he can do in his own way, finding his niche and meeting the wants of those who respond to his touch. How many a life has been spoiled and made miserable from failure to realize this truth—that we are made differently, and must work differently. Why should a man afflict himself and fret himself to death because he cannot do or be like this or that brother with whom he is compared to his disparagement? He has his own calling from God, a place to fill which the other man could not fill, and he shall get the "well done" at last if he does his best.

## "ASK FOR THE OLD PATHS."

The year is dying; it will soon be dead. Let us make the most of its closing days of its last day. Let every other interest stand aside, and let us give the last day of this year, which is Sunday, to an honest effort to carry forward the work of God in the salvation of the people. In earlier days it was almost universal among our Methodist people to hold watch-meeting services. To some extent the custom has become obsolete. Why not revive it, with all its old-time devotion and fervor? The closing of the year calls to reflection. There are very few people who pass these boundaries to time that mark the hastening years without some regrets for the past and good purposes for the future. Wisdom would indicate that in our religious work we take advantage of all these conditions of mind and heart, and, so far as possible, help every honest soul to a realization of his best ideals.

Besides, no careful observer of the drift and tendency of the times has failed to notice the wide-spread and expectant spirit of revival that has prevailed emphatically in our own country. For the past two years there have been indications that the clouds of mercy were gathering over our land, and that we were on the eve of witnessing wonderful displays of blessing. There have been many revivals in favored localities, but the vast continental work of reformation for which so many prayers have been offered has not taken place. Hence we have come to a time when, as never before, we as co-workers with God ought to do two things more earnestly and faithfully than ever before: First of all, we ought to pray more believingly and persistently than in the past for the blessing of God on our own hearts, fitting us completely to do His will; and at the same time we should pray for the outpouring of the Spirit of God upon the people who are living in sin and careless concerning duty and destiny. And then, in the second place, we ought to enter upon the discharge of Christian duties in relation to the unawakened. In our words and actions we ought constantly to show that the Gospel has proved itself to be in our personal experience the power of God unto salvation. When this is the case, it will surely follow that those with whom we associate will feel their need of Christ and the Gospel, and they will be induced to accept the conditions of repentance and faith and so come to the knowledge of pardon and sonship. "God waits to be gracious"—which is only another way of saying that "Now is the accepted time; behold, now is the

day of salvation." Revivals do not come by the arbitrary appointment of the Almighty. They come as the teeming harvests of the earth. They come in accordance with established laws. If Christians will plough and sow and plant and tend, they will gather a rich harvest; "for he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

On the last Sunday of 1893 every Methodist preacher in our country would go down before God in renewal of his personal consecration and in humble prayer for the baptism of the Holy Ghost and fire; then, having received the baptism, if each would go before his congregation with his heart burdened for the church and for sinners, and would preach a plain, thorough, earnest, loving Gospel, there would surely be following results. If on Saturday night, or at some other favorable time, he would call together the officers and teachers of the Sunday-school and spend an hour or two in constant prayer for the conversion of the scholars, there would certainly be a work of grace in the school. If the pastor would call to his study the officers of the Epworth League, and have an hour of faithful prayer with them, and they should go from such an hour to the Sunday evening meeting of the League, we know that God would make the League a great and essential factor in bringing about a blessed revival of religion.

With all this pre-arrangement and preparation, let us suppose that the pastor enters upon the watch-night services. He has four or five hours for continuous effort. The meeting will not close till after the clock strikes the midnight hour and ushers in the New Year. The official board is present to help the pastor at every point. Sunday-school and Epworth League workers are also present to do all they can to help on the cause. What a concentration of power! What a combination of agencies! There ought to be an hour for prayer; another for testimonies; another for a most faithful and moving sermon; and all this should be followed by an altar service that should be a time of power. There ought to be plenty of singing all through the watch-meeting; not the little soulless songs with their jerky music, but the solid and substantial hymns of our church sung to appropriate tunes. In every congregation, at every watch-night service, the people on their knees ought to repeat slowly, and solemnly, and prayerfully, the 95th hymn: "Come, let us use the grace divine," and then sing it, while standing, to St. Martin's or some other appropriate tune. If such services be held, souls will be brought into very close contact with the tremendous realities of time and eternity. Not a few of our pastors are putting on the opening of their revival efforts until the week of Prayer. Brothers, by all means commence a week earlier! Commence on watch-night, and then sweep on to glorious victory. Let every preacher prepare for the closing Sunday of the year, and hold a watch-night service that shall be memorable in time and in eternity.

## CURRENT THOUGHT FOR DECEMBER.

December is an "off" month for new books. It is the time when publishers dress up the world's old favorites in purple and gold, and send them forth in shining processions to gladden the eyes and hearts of their faithful admirers. It is a genuine delight to a worshiper of some worthy classic, which has hitherto gone about the world in very modest, not to say shabby garb, to meet his favorite at last tricked out in such magnificence as almost to dazzle the eyes. Not that real merit needs adornment, for that is never true; but merit does need recognition, and the fine garb of an edition de luxe is the inevitable sign of the world's growing acknowledgment of solid and permanent worth in literature. The satisfaction of fine binding, paper and type is like the satisfaction of seeing one's friends in good clothes—not for the aesthetic effect of the clothes, but for the prosperity and social standing which fine raiment indicates and represents.

The fresh new thought of the present month, in literature, is comparatively slight. Holiday editions cover even the reviewer's table, and render the critic's task rather a tribute to the taste and skill of publishers than a recognition of the new literary and scientific achievements of the month.

We find, however, enough new-narrated literature, just passing into circulation, to warrant us in diverting our readers' attention for a few moments from gift-books and editions de luxe to current thought.

### Essays

particularly, the literary output of the month is rich. To begin with, we would call our readers' attention to a couple of volumes in the light and graceful style of essay-writing, so popular fifty years ago, but which has of late years been rather neglected. The first of these volumes is Mr. Charles Dudley Warner's "As We Go," a companion volume to the recently published, "As We Were Saying." This little volume is full of the wit, wisdom and sunshine which have justly made Mr. Warner's sketches and essays so popular with the entire English-speaking public. There is a pen-sive atmosphere of pathos, as well as humor, in these charming papers, which hangs over their wealth of sunshine like the transparent haze of an October day. (Harper & Bros.)

Somewhat kindred in tone with the foregoing, though more sketchy and narrative in form, is Mr. Thomas Bailey Aldrich's "Old Town by the

Sea." This is a book which it were hard to classify either as anecdote or essay, so delightfully does it mingle the characteristics of both; but its tone is so refined and poetic that it seems to us to belong more to that department of literature which is generally called *belles lettres* than to fiction proper. In substance it is a "mixed biography" and local reminiscence; and the pictures of the old Portsmouth worthies which Mr. Aldrich causes to pass before us as quaint and characteristic as the glimpses the author gives us of the ancient seaport town itself. In some respects "Old Town by the Sea" reminds us of that classic of boyhood, "The Story of a Bad Boy," also by Mr. Aldrich; the scene of both books being laid at Portsmouth. (Houghton, Mifflin & Co.)

"The Days of Lamb and Coleridge," by Alice E. Lord, is a delightful little volume, in the same light essay style, picturing the social and domestic life of two of the most unique and pathetically interesting figures in English literature. (Henry Holt & Co.)

"Authors and Their Public in Ancient Times," is a sketch of literary conditions, and of the relations with the public of literary producers, from the earliest times to the invention of printing in 1450. Its author is George Haven Putnam, and the publishers are Messrs. G. P. Putnam's Sons.

Among the recent importations of Messrs. Charles Scribner's Sons are two volumes of essays which will attract attention in this country, viz., "Essays: Speculative and Suggestive," by John Addington Symonds, and "Old Court Life in Spain," by Francis M. Elliott. Both are rich in information and suggestion.

Messrs. Harper & Bros. have issued a book which will be a surprise to the American public, we doubt not—a volume of essays by the great German Field Marshal, Von Moltke. As a statesman and a soldier the whole civilized world knows and honors Von Moltke; but as a literary man, few, except his own countrymen, so much as suspected his talent. But the great General certainly shows himself in a very favorable light, in the two volumes entitled, "Essays, Speeches and Memoirs," just issued from the press of Messrs. Harper & Bros. The essays of Von Moltke are of a purely political character, but their breadth and dignity of treatment, vigor of style, and strong undercurrent of common sense, make them valuable not only as the utterances of a great and notable man, but as concrete treatments of the subjects with which they deal.

### Poetics and Economics.

Anything which pertains to the treatment of present social and economic conditions, provided it display a candid and thoughtful spirit, is pretty sure of an audience in these days of wide-spread and anxious discussion. The very title of Mr. N. P. Gilman's "Socialism and the American Spirit" (Houghton, Mifflin & Co.) is enough to win for it a host of readers. And its taking and attractive title is well sustained by the contents of the book. President Schurman of Cornell University says of it: "It is one of the best books ever written on the subject of socialism." The chief charm of the book is its originality. We venture to assume that no modern writer has discovered just the point of view from which Mr. Gilman surveys his subject.

Another strong and timely book—this one by an English writer—is, "Politics in a Democracy," by Daniel G. Thompson. (Longmans, Green & Co.) The author, of course, being an Englishman, is conservative, and for the same reason he is unable to resist the British impulse to criticize anything American. Still, in the main, his observations are well-considered, practical and just. We would take issue with him only upon one point, and that is his defense of Tammany as a method of city government which is practically inevitable in all great cities. The book is suggestive and well worth careful reading.

Great interest will be taken by the American public in the new book by William Morris and E. Belfort Bax, entitled, "Socialism: Its Growth and Its Outcome." This book is thoroughly philosophical in tone, and is largely devoted to a consideration of the development of history in relation to socialism. "Our plan," say the authors in their preface, "necessarily deals with the aspirations of socialists now living towards the society of the future." An interesting study, truly. This book is among the recent importations of Messrs. Chas. Scribner's Sons.

### Travel.

Anything which bears the name of Phillips Brooks will be read with eager and affectionate interest by the American public. Hence the good Bishop's "Letters of Travel," just issued by Messrs. E. P. Dutton & Co., will go, we doubt not, into many a Christmas stocking—figuratively speaking, of course. Here indeed we find the great clergyman in his most unconventional and rollicking mood. His letters have a personal and familiar tone which shows clearly that they were not intended for publication, and doubtless never would have been published if the author could have prevented it. But, take with this allowance, the book is thoroughly charming—perhaps all the more so from being sprinkled with such commonplace phrases as "awfully sorry," "perfectly splendid," etc. It increases one's affection for a great man, at any rate, to find that, after all, he is a good deal "like other folks."

Two volumes, "Greece" and "Italy," have just appeared in Putnam's "Studies of Travel" series. The author of the first claims that the Greece of today is practically the same as the Greece of classic times; that she has an "immortal individuality" which survives and defies all foreign and modernizing influence. We imagine this claim is somewhat romantic; but certainly the author's picture of modern Greece is a thoroughly delightful and entertaining one. The volume on "Italy" deals largely with Italian architecture. Among the celebrated localities visited by the author and described by him,

are Atruso, Velle, Fidenae, Beneventum, Perugia and Ostia.

In the department of

History,

one or two notable books have been recently issued. "Our Colonial Homes," by Samuel Adams Drake, is a fascinating study of the old-time architecture and social and family life of New England. The volume is finely illustrated, and gives one a very vivid idea of the New England of our great-grandfathers and grandmothers. (Lee & Shepard: Boston.) "The Story of Washington," by Elizabeth B. Seelye, published in Appleton's "Delights of History" series, is one of the most readable and reasonable of the many books which have been written upon its theme. Its great charm is that it makes the "Father of His Country" seem more real and lifelike than most books of its class. One feels, in reading it, that Washington, after all, was not a mythical demi-god, but a flesh-and-blood man.

Fiction.

Two or three novels, important as studies of existing social conditions, and of historical problems, should be mentioned among the notable December books. Mr. Howells' "Coast of Bohemia" is a study of artist-life in its Bohemian aspect, and suggests some problems which are peculiar to the free-lance literary man in American communities. "Sweet Bell," out of tone," by Mrs. Harrison Harrison, is a strong satire upon society, especially in respect to its treatment of divorced women. Such novels serve a good purpose. (The Century Co.)

A new novel by Edna Lyall is always an event in the literary world, and her historical romance, "To Right the Wrong," just issued by Messrs. Harper & Bros., will have a wide reading in this country. This novel deals with English history in the time of Cromwell, and John Hampden is introduced as one of the leading characters.

"Rachel Sturwood: a Story of the Middle of the Nineteenth Century," by Lucy Gibson Morse, is another historical novel dealing with the abolitionists of New York City just before our great Civil War. The story is one of vigor and interest, and is rendered more charming by reason of the author's delightful vein of humor.

Theological and Devotional

Literature the output of the month is very slight. "Christ the Orator" is an interesting book, by Rev. T. Alexander Hyde, published by the Arena Company. It is philosophical and profound in treatment, as the following chapter-headings will indicate: "The Kingdom of Expression," "Expression the Supreme Power," "The Orator of Nature," etc. Perhaps the most striking and suggestive chapter is that one in which the author shows, or attempts to show, that diversities in doctrine and divisions in the church have nearly all arisen from a failure to comprehend Christ's oratorical manner of speech.

"Unsettled Questions" is a vigorous book by Rev. J. M. Ouse, D.D., dealing with some of the great theological problems of the age. Its title is somewhat misleading, as Dr. Ouse shows most distinctly and convincingly that the foundations of Christianity are determined and immutable.

Those who saw and heard the venerable and noble missionary, Dr. John G. Paton, while he was in this country, a year ago, so loving aid for the work in the Hebrides, will be delighted to know that his pathetic and graphic story of the Christianization of these islands has been published in book form by the Fleming H. Revell Co. Few could listen to Dr. Paton's simple but marvelous story without having their hearts touched; and few can read this volume, in which that story is repeated, without a deep quickening of emotion and interest. The book is more fascinating than romance.

"Thoughts for the Thoughtful" is the very felicitous title of a little volume of choice selections for each day in the year, collected by Miss Adelaide S. Stevens, and published by Hunt & Eaton, New York. It is fresh and timely, and no more appropriate New Year's gift could be desired.

Magazines.

An important and timely paper in the December Atlantic is Mr. Francis N. Thorpe's "Evolution of Democracy in America." A good article to read by the Christmas fireside is Mr. Frank Bolles' "Birds at Yale-Tide," in the same number. —*Scribner's* has an interesting collection of unpublished letters of Sir Walter Scott, written during the reign of King James. Andrew Lang edits them. —*Harper's* is a distinctly Christmas number, opening with a finely-illustrated article on "The Old Christmas," by Thomas Nelson Page. —*The December Forum* has an admirable paper on the historian, Parkman, by Julius Ward. Nearly all the December magazines are appropriately given up to holiday literature.

The First Week in January.

We are prepared to commence immediately with the New Year the publication of the rare contributions promised in our "Announcement for 1894." Dr. George M. Steele has already written with marked interest and ability upon "Palestine as I Knew Him." This article will appear the first week of January, with an excellent portrait of this genius of New England Methodism. We also have in hand the first of the series of unpublished papers written by Fales Newhall and edited by his son, Rev. W. R. Newhall.

The series upon "Methodism in the Great Cities," will begin with Dr. Fyrisinger's presentation of the "Methodism of Baltimore," to be followed by Dr. J. M. King upon "Methodism in New York." The remainder of this striking series will be published as rapidly as we can make space for them. That the series may not only be interesting, but helpful to the solution of the difficult problems of city evangelization, each contributor is requested "to tell the whole truth" under the following heads: history, growth, relative standing with other denominations, strength, and weaknesses.

The promised contributions upon the "Makers of New England Methodism" will begin with the presentation of Rev. Abraham D. Merrill, by Rev. David Sherman, D. D. We have secured an excellent portrait of this man of such happy memories.

The first of the "Round Table Conference" to be published will be that in response to the inquiry: "Has the Third Party Advanced the Cause of Temperance?" This discussion will be made preliminary to a serious and general consideration, by able contributors and editorially, of the whole question of the relation of our church to intemperance.

We have never planned so much in attractive strength and pertinency for our readers. Every issue of our paper for 1894 will be important, and, in a good degree, special.

## PERSONALS.

—The *Baltimore Methodist* of Dec. 21 says that Dr. Lannahan is still confined to his home.

—Rev. Francis Glass, one of the oldest members of Michigan Conference, died in Grand Rapids, Dec. 11.

—Rev. John Thomas Murray, father of Rev. O. H. Murray, of Rock River Conference, died at Howard, S. D., Dec. 9.

—Hon. James Black, the first Prohibition Party candidate for President, died at his home in Lancaster, Pa., Dec. 16, of pneumonia.

—Bishop Bowman and Warren dedicated the 11th School of Theology, of the University of Denver, on Christmas Day. Bishop Warren preached the sermon.

—Bishop Fitzgerald leaves New York for Mexico, Jan. 6. He will be accompanied by Rev. S. P. Craver, who returns to a field in which he has had gratifying success.

—Rev. Mr. Groves and family sailed for Montevideo, per steamer "Delcomyn," Dec. 23, where he will take charge of the English Church, by appointment of Bishop Newman.

—Dr. Alexander Martin, vice-president of De Pauw University, died last week of pneumonia, after a brief illness. He was formerly president of the University, and one of the best known educators in the country.

—The *Revue des Religions*, published in Paris, fills nearly three pages in its current number with an appreciative account of President Warren's course of instruction in "Religion and the Philosophy of Religion," in Boston University.

—Rev. Dr. James M. King, of New York, general secretary of the National League for the Protection of American Institutions, has delivered fifty-seven addresses, in eleven States, in the interest of the work of the League, and has prepared and secured the publication of scores of articles in newspapers widely scattered.

—Rev. Dr. Townsend addressed the Ministerial Union of Baltimore on a recent Monday at the "Public Schools." The *Baltimore Methodist* says: "No address that has ever been delivered before that body has been received with greater enthusiasm. It was one of the strongest arguments for religious and civil liberty that could be made."

—Dr. J. Wilbur Chapman, the evangelist, was asked whether converts made in a time of revival were likely to hold out, and he replied: "The impression planted at revivals often sinks deeper than when planted in any other way. In fact, the greater per cent. of the church membership of today is the direct result of revival work in some form or another."

—The *Methodist Times* says, in its issue of Dec. 7, in commenting upon an address that Mr. Fletcher, editor of the *Daily Chronicle* of London, had delivered: "It is a new and most hopeful thing to hear the editor of the most popular and progressive daily newspaper in London say in public that the restoration of a man who is rendering such invaluable service to our Indian schools should be demanded for strictly party ends. His successor, Rev. Dr. Wm. N. Hallam, is superintendent of schools at Laporte, Ind."

—General O. O. Howard, describing his life at West Point, tells how he braved the ridicule of the cadets by going to religious services and doing work in the Sunday-school. He said it cost him more to take his stand and run the gauntlet of their scoffs and sneers, than it did later to face the cannon and musketry of the battlefield. "But I gripped my Bible, shut my teeth, and went for my soldier's sake."

—Rev. Dr. T. B. Wood, superintendent of the Mission of the Methodist Episcopal Church in western South America, gave an instructive and inspiring address in the chapel of Wesleyan University, Sunday, Dec. 17. The theme was, "South America as a Mission Field." Dr. Wood is a graduate of Wesleyan in the class of 1864. His visit to the Alma Mater was most welcome, and cannot fail to excite increased interest in mission work.

—Père Hyacinthe-Loyson lectured every Sunday last month in the Chapelle Talbot, Paris. He occupies more definitely than hitherto a Christian and evangelical attitude. A correspondent who heard him says: "Père Hyacinthe, who has now descended the surplusage altogether, read a passage from the Scriptures, and then, in a long and eloquent discourse. He ended his discourse by praying for the union of Christian fraternity, patriotism, and religion."

—Mr. Warren P. Adams, representing the United States, Great Britain, Canada, New Brunswick, France, Switzerland, Germany, the Netherlands, Denmark, Italy, Spain, Turkey, Greece, Syria, South Africa, Japan, China and New South Wales. In sympathy with these various branches of the Alliance the Week of Prayer will be observed in Honolulu, the South American stations, and elsewhere throughout the world. The topics are as follows: Sunday, Jan. 7, sermon, "Pentecostal Power." Monday: "Humiliation and Thanksgiving." Tuesday: "The Church Universal." Wednesday: "Nations and their Rulers." Thursday: "Foreign Missions." Friday: "Home Missions." Saturday: "The Family." Sunday: "The Coming of Our Lord."

To make people love us we must love them. But we must not love them for the sake of making them love us, for the sake of larger influence, smoother sailing, and better positions. This law would quickly reveal itself. People must be loved for their own sake, with no thought back of it. To do this one must see in them something lovable, and if there are things of a contrary sort, they must be thrust aside and disregarded. More faith in men greatly helps more love. So does more pity. Where we can hardly respect, we can have compassion; where the love of complacency is impossible, the love of benevolence may thrive. Everything depends on the point of view. Compass it if we are to do much good. Love rules all, and finds a way everywhere.

Miss Frances E. Willard says she once asked Thomas A. Edison if he were a total abstainer; and when he said that he was, she said, "May I inquire whether it was home influence that made you so?" and he replied, "No, I think it was because I always felt that I had a better way for my head."

And thereupon she asks: "Who can measure the loss to the world if that wonderful instrument of thought that has given us so much of light and leading in the practical mechanism of life had become sodden with drink instead of electric with original ideas?"

—One of the most vigorous men left to us by a kind providence, among the worthies of New England Methodism, is Rev. Dr. John Wesley Merrill, of Concord, N. H. He is still alive until May 9 of the next year, he will be 86 years of age. He is a graduate of the church in East Boston, of the class of 1824, in 1841, he organized the first Methodist church in East Boston. His mental vigor is unabated, as is shown by the able and critical article that he has prepared upon Rev. Dr. John Dempster for our series entitled, "Makers of New England Methodism."

—Mrs. Relief Harrington, of Worcester, renewed her subscription to *Zion's Herald* for the 66th time. A correspondent favors us with the following interesting facts concerning her:—

"She is 92 years old, and reads the columns of the *Herald* regularly, quoting its utterances at all times and if possible settling all arguments as they come up by referring to *Zion's Herald*. She signed the temperance pledge at about the same time she began reading the paper, and has never since broken it, and she has never been a member of the Methodist church in Lunenburg, Rutland, Worcester, and Waterbury, Mass., and we cordially hope to see her read *Zion's Herald* on her one hundred birthday."

—Chaplain D. H. Tribou, U. S. N., has sailed for Rio Janeiro in the U. S. S. "New York." He requests that for the present all communications for him may be forwarded to Ellsworth, Maine, where his wife and daughter now are.

—We are very greatly pained to receive the following intelligence from Rev. W. N. Roberts, of West Randolph, Vt., bearing date of Dec. 22:—

"After a week's struggle with the grip my home is made desolate today by the taking of my companion of nearly nineteen years to the better home. The wonders of grace were from an abstract furnished him by the pastor of the Waterbury Church, Vt., bearing date of Dec. 22. The following preface note accompanies the sermon:—

"The following is a sermon preached at the Methodist Church, Sunday morning, Dec. 17, by Rev. William L. Haven, pastor of the Waterbury Street Methodist Church, Boston, from an abstract furnished him by the pastor of the Waterbury Church, Vt., bearing date of Dec. 22. The following preface note accompanies the sermon:—

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## The Epworth League.

New England District.

MORRIS.

Look Up. Lift Up.

"I desire a league offensive and defensive with every soldier of Jesus Christ."—John Wesley.  
"We live to make our church a power in the land, while we live to love every other church that exalts our Christ."—Bishop Simpson.

### THE MARCH OF THE YEARS.

One by one, one by one,  
The years march on till the march is done;  
The Old Year dies to the solemn bell,  
And a merry peal from the changing bell  
Tells the other, one by one,  
Till the march of the years shall at last be done.

Bright and glad, dark and sad,  
Are the years that pass like a shadow;  
Their faces are hidden and none can see  
If merry or sorrowful each will be,  
Bright and sad, dark and glad,  
Have been the years that we all have had.

Fair and subtle under the sun,  
Something from each year has won;  
Has it given us treasures? Day by day  
It has stolen something we prize away;  
We meet with tears, and count with tears  
The buried hopes of the long past years.

Is it so? And yet let us not forget  
How fairly the sun has risen and set;  
Each year has brought us some sunny hours,  
With a wealth of song and a crown of flowers,  
Power to love, and time to pray,  
Its gifts have been e'er it passed away.

We hail the New that has come in view;  
Work comes with it and pleasure too;  
And even though it may bring some pain,  
Each passing year is a thing of gain;  
We greet with song the days that throng;  
Do they bring us trouble? 'Twill make us strong.

With smiles of hope, and not with tears,  
We meet our friends in the glad new years;  
God is with them, and as they come,  
They hear us nearer our restful home.  
And one by one, with some treasure won,  
They come to our hearts till they all are gone.

—Marianne Farmington.

### THOUGHTS FOR THE THOUGHTFUL.

The Waning Year.

The weary, waning year, through storm and night,  
His wane face turns to catch the cheering light;  
That beams from Bethlehem's star with steady ray  
To lead the dawn of the New Year's day.  
That star shall rise to cheer each year's decline,  
Till heaven's New Year in full effulgence shine.

O friends, the old year is fast slipping back  
Behind us. We cannot stay in it if we would.  
We must go forth and leave our past. Let us  
Go forth nobly. Let us go as those whom  
greater thoughts and greater deeds await be-  
yond. Let us go humbly, solemnly, bravely,  
as those must go who go to meet the Lord.  
With firm, quiet, resolute steps, full of faith,  
full of hope, let us go to meet Him who will  
certainly judge us when we meet Him, but  
who loves us while He judges us, and who  
if we are only obedient, will make us, by the  
discipline of all the years, fit for the ever-  
lasting world, where life shall count itself by  
years no longer. —Phillips Brooks.

Gone with our yesterdays, folded apart,  
Laid by with the treasures we hid in our heart;  
The year that has left us, so silently shod,  
Has carried its record of earth up to God.

—Margaret E. Sangster.

What has the year done for us? Has it  
made us wiser, better, nobler, more gentle  
and kind, more reverent and trusting? Have  
we kept chiseling away at the possible  
beautiful statue within the rough block of our  
lives, "keeping the fine lines due," bringing  
out the contour more and more each day,  
polishing here and retouching there, and  
steadily increasing in resemblance to our  
Great Model?

Whether the statue we are bidden to evolve  
be wrought from marble or sandstone or clay  
or flint is not for us to choose, for the ma-  
terial in which we work comes to us through  
long lines of heredity and circumstance. Our  
task is to make the most and the best of the  
material given us to work in and with, to  
work diligently day by day, "no day without  
its line," to perfect our Model, "let Him  
turning chisel" to find us idle and the work  
undone:—

"Not ours to question why,  
Not ours to make reply,  
Ours but to do and die,  
So we go onward." —Christian Advocate.

At the bloody battle of Marengo the French  
line fell back in a complete rout, and the  
officers rushed up to their commander crying,  
"The battle is lost." "Yes," exclaimed the  
general, "one battle is lost, but there is time  
to win another." Inspired by his faith and  
courage, the officers hurried back, turned the  
head of the retreating column, and when in a  
few hours the last gun was fired, the French  
camped on the field of battle. Marengo had  
been won. So if we are thinking of battles  
lost during the past year, in school or busi-  
ness, or worse still in character—lost tem-  
per, lost patience, lost spirituality or prayer-  
fulness—let us remember that there is yet  
time to win another battle. Raise the stand-  
ard once more, take fresh courage, put on the  
whole armor, and God will surely give us the  
victory. "So teach us to number our days  
that we may apply our hearts unto wisdom." —Rev. H. W. Pope.

Master, the shadows fall!  
The weary year is hastening its close;  
Soon toll must end, and I must seek repose,  
But in this all  
That I can do for Thee, before I stand,  
And render my account into Thine hand?

Master, the shadows fall!  
The hand grows weak, the weary year is dying;  
So in the dust Thy servant now is lying.  
List to his call:  
"Unprofitable, helpless, at Thy feet  
Let Thy sweet mercy all my weakness meet."

Master, the year is past!  
Thou with omniscient and unshinering eye  
Hast marked its good and evil passing by,  
And now at last  
Thy servant looks longingly to Thee,  
And prays, "In mercy, Lord, remember me."

—The Christian.

The past, with its follies and mistakes, its  
neglected opportunities and its misused  
privileges, is gone from us forever. To recall it  
is as impossible as to change the orbit of the  
world. But if the past lies behind us, before  
us stretches the future. It is an unknown  
country. Its surface has never been explored.  
No one can tell what fertile valleys or what  
barren plains it may possess. We look for-  
ward upon it with expectation and yet with  
dread. Who can say what seeds lie germi-  
nating in the soil of the coming year? Per-  
haps joy will come. Perhaps fortune will  
smile. Perhaps hope will find its golden fru-  
ition. The year may be all song and all sun-  
shine. But the reverse may be true. Sor-  
row's hand may be laid upon us. Affliction's  
cloud may gather about us. The chilly winds  
of misfortune may cause us to quiver and  
shake. Misfortune may stab us to the heart.  
Oh, unknown year, who can tell what expe-  
riences you may bring? If some of us know  
what you have in store for us, how our hearts  
would tremble at the prospect!  
As Christians we have one consolation. Be-  
lieve that what it may, He who has helped us  
in the past will stand by us in the future.  
His unspokeable goodness will not fail. He

will overrule all the untold experiences to  
our good. He will deliver us from every  
trouble. This being true, we can go forward with  
calm courage. "All things work together  
for good to them that love God."—Epworth  
Herald.

"How old art thou?" asked a mighty  
Pharaoh of a shepherd-king, long ago. . . If  
now a mightier Monarch than Pharaoh should  
propound that question to a soul trembling  
in his presence, it would come to mean about  
this: "How much do you know? How pure  
are you in your life? How self-sacrificing in  
your service? How devoted to the Master?  
How far along in the Christian life? How  
much of a man anyway? How old art thou?"

That is a question for the close of the  
year—or for the season of retrospect. What  
have we gained this last twelvemonth? In  
what direction, and how far have we grown?  
How old are we, not as church members, but  
as Christians? To what have we come, to  
what heights have we climbed, through the  
years, over the steep and rocky eminences  
of life and duty and burden and sorrow?  
How large and fair is the span of our char-  
acters measured against God's great, imper-  
ative ideals of faith and duty?

This for the past, and for the future just  
that old well-worn prayer of the saints of  
the ages: "So teach us to number our days  
that we may apply our hearts unto wis-  
dom!"—N. Y. Observer.

The old man with the scythe has left his  
burden at our door. Silently, in the night-  
time, even in our joyous moods, his presents  
are coming, though we see them not. They  
are coming in unexpected sorrows, in  
thoughts of care, in revelations of character  
that startle and shock, in new aspects of old  
friends, in changes from riches to poverty,  
from health to illness.

The old man with the scythe has left other  
things than these at our door. How else  
could we live? He has left love and confi-  
dence and the respect of men, the blessing  
of the affections, and little new lives that  
have stolen through the gate of Nowhere,  
and make a tender blessedness and glow  
about the heart, and a chirping as of young  
birds in the nest. He has left mercies and  
divine love, and a sense of trust and pro-  
tection we can tell to no one else because  
things lie between our God and ourselves.

He has carried away much also—so many  
we leaved on, so many who looked vigorous  
and blooming and full of strength, and yet  
were marked like withered trees for the  
fall. What a wonderful thing is the life of  
old of the house door guarded by the old man  
with the scythe! All passes in and out there  
—our shame, our despair and grief and hope-  
lessness and heaviness of heart, our happi-  
ness, too, that seems as stable as the pillars  
of the earth, and yet is but a shifting sand-  
bar. . . Not happiness, but blessedness,  
said Carlyle, should be the aim of life.

Where such a principle rules, the old man  
with the scythe can do no real harm. Death  
itself loses its fatal power over the soul.  
Change and trial only find the nature the  
more steadfast in the belief that life is or-  
dered on lines of supreme beneficence, work-  
ing on the large plan that keeps the stars in  
their courses and measures the revolutions of  
systems, not by years, but by eons. —Christian  
Register.

### AN OLD MAID'S NEW YEAR PARTY.

MYRA GOODWIN PLANT.

"I JUST wish there was some way of keep-  
ing old maids out of the League,"  
said pretty Nellie Thomas; and Edith King  
joined in: "And so do I," while Horace  
Watters said, "Amen," with mock solemnity.  
"When I get to be fifty and upwards, I  
shall stop trying to be young," said one  
young girl.

"I admit that we young people feel freer  
when we have our prayer-meetings alone, for  
we are less timid about speaking and pray-  
ing; but in our social gatherings I can't see  
why a bright, sweet woman like Miss Hannah  
should not come, if she enjoys seeing young  
people have a good time. She is left out by  
the mothers, and if we young girls drop her,  
she will have a lonely time," said Florence  
Watters. "I am sure Miss Hannah is al-  
ways welcome when we get up a supper or a  
picnic, for then she does the drudgery and  
lets us girls have the fun. She is an angel in  
the sick room, especially in cases where  
others are afraid to go; and what would the  
poor do without her? I should say we  
not only ought to invite her to our sleighing  
party, but get it up in her honor."

"A kind of New Year's benefit in return  
for her helping pay off our debts and being  
most of our Mercy and Help," suggested  
Horace.  
"Just the thing!" said the elder Mr.  
Watters, coming in. "I advise you young  
ladies to give those young men the most en-  
couragement who are most attentive to the  
women who are no longer young, for then  
you will be more certain of good care after  
you have lost your youth and beauty. You  
young men will be repaid for sacrificing the  
girls a little, for some of the most charming  
and helpful women are these very same old  
maids the girls are now slighting. But let  
me tell you the history of one I happen to  
know. Just thirty years ago this very month  
I was wounded on a Southern battle-field and  
taken to a hospital hastily fixed up in a  
church. I was supposed to be dying, and the  
surgeon said there was but one chance,  
and that to have some one bathe my terrible  
wound until all danger of inflammation had  
passed and to keep ice on my head until the  
fever cooled. There were not enough nurses  
for one man to have so much attention, but  
one of my friends, a captain in another com-  
pany, happened to mention my case to the  
young lady who was soon to be his bride.  
She had come down to nurse her father, and  
now that he was able to travel, she expected  
to start home with him as soon as she could  
be gotten safely through the lines. She came  
to me when she heard I needed great care,  
and for thirty-six hours she stood over my  
wounded arm, without food or sleep—  
for every one was too busy to think of the  
nurses among the dead and dying. But for  
her I should have died; and you may imag-  
ine I thought her as beautiful as an angel  
when I became conscious of what had hap-  
pened. She went North with her father, and  
in the spring Captain Long was to have a  
furlough, as he had not been home since en-  
listing, and they were to be married. His  
leave of absence had begun, but just as he  
was starting the enemy came suddenly upon  
us. The new captain was not there, and the  
old one sprang to the front and with his gal-  
lant men saved our regiment; but at a terri-  
ble cost, for the brave, noble fellow was  
among the slain. He sent for me when he  
was dying, and handed me his pocket Testa-  
ment and a locket, saying, 'Give the Book to  
my brave darling, and tell her to live to do  
good. Keep the picture of her sweet face

yourself.' I had left a bride at home when I  
put on the blue, and I knew how she would  
have felt. Well, the girl's heart was almost  
broken. Then she went down again to the  
soldiers, and was one of the hospital nurses  
at Washington. While there, nursing a poor  
fellow through smallpox, she lost her beauti-  
ful complexion, though I have always  
thought her face one that nothing could  
spoil."

Here Mr. Watters took out an old-fashioned  
locket and laid it on the table, and the little  
group around it took up the picture one by  
one, exclaiming, "How lovely!"

"I can see it was really our own dear Miss  
Hannah, and you never told us children be-  
fore who saved your life," said Florence,  
tearfully.

"She wished it so; and I might add that  
while other maiden ladies may not have so  
romantic a history as this one, all have had  
their disappointments, and often are alone  
because of sacrificing themselves for others,  
and should be treated with special kindness  
by their younger sisters."

"The next day the postman stopped at Wid-  
ow Clark's door, and Miss Hannah was in  
quite a flutter over the unusual event of re-  
ceiving a letter.

"Listen, mother," she cried as she read it.  
"Is not this just lovely in our young people?  
I have worried for fear they considered me  
in the way, yet felt I could hardly give up the  
little bit of rest and brightness I get with  
them. 'Dear Miss Hannah,' it says, 'the  
League desires the pleasure of your company  
New Year's evening. An escort will call for  
you at seven o'clock.'"

The old lady was as delighted as her  
daughter, and the anticipation of some pleas-  
ure for "Hannah" made her plain New  
Year's dinner seem better than usual, and  
kept a happy smile on the daughter's face all  
day.

About seven there was a great clatter of  
bells in the street, and Miss Hannah said with  
a smile: "Those bells carry me back to my  
own happy girlhood. I hope the young folks  
are having a good time." Then she could  
not help wishing she were young again, for  
the sleighing was perfect and the moon full  
of New Year's cheer, or something equally  
bright.

Just then the bells stopped at her gate and  
a brisk step sounded on the walk. Miss Han-  
nah opened the door to find the president of  
the League waiting for her.

"Wrap up warm, Miss Hannah, for we are  
going to take you to the North Pole, where  
you can make sunshine whether the sun gets  
up or not," Mr. Porter said, gallantly.

"There were only twenty who could go to-  
night, but they make up in noise for num-  
bers," Mr. Watters said, as he tucked Miss  
Hannah down in the straw under the warm  
rugs with the other girls.

The town was soon left behind, and the  
country was as lovely as a fairy scene, with  
every twig glistening in the moonlight and  
every fence and stump draped in sparkling  
white. There were singing and laughter, but  
this all came to a sudden stop as one of  
the spirited horses gave a jump and the heav-  
ily laden sleigh turned over an embankment.

Every one went into a bank of soft snow, but  
nobody was hurt, it was found, as one by one  
the boys helped the girls out of the drift. It  
did not take long to right the sleigh, but the  
driver informed the young people that the  
harness was so badly broken that it would be  
better to tie it together and all return to the  
city as soon as possible.

"No! no!" was the cry. "We are going  
to a New Year's dinner in honor of one of our  
number."

"It is less than a mile from Grandma's,"  
spoke up Mr. Tucker. "We can walk on, if  
you can stand it, Miss Hannah."

"We will see who can get to the bottom of  
this hill first," she replied; and instantly she  
was off, with the merry crowd after her,  
while the astonished driver saw that all he  
could do was to fix up his harness and follow.

"Well, I call this nice!" cried Thomas  
Tucker, as they reached the farm-house,  
panting for breath, but all in good spirits.  
"Grandma promised a hot supper, but every-  
thing is dark, and they have gone to bed."

"We are not to be cheated that way," said  
one young man, who had dined on an anti-  
quoted boarding-house chicken. "We will  
just stop 'Happy New Year' until we are ad-  
mitted."

It was not long after that chorus started  
before the old gentleman appeared, showing  
signs of a hasty toilet.

"Come in! come in! We thought you had  
given it up, and had just gone to bed, but ma  
and Sally will have the turkey hot in no  
time."

The young people rushed in out of the  
cold without any ceremony; the boys helped  
the old farmer throw on more firewood where  
the back log had been covered up for the  
night, and the blaze of the open fire almost  
made the lamps unwelcome.

While Grandma and her sleepy maid were  
putting the dinner on the stove again, Miss  
Hannah proposed a fogot party. Each took  
a lighted stick, and had to finish his or her  
story before it went out. Grandfather had  
to stop in his Indian story just as a painted  
savage had raised his scolding knife over his  
head, and his audience had to take his escape  
for granted. Nellie's light went out just as  
her lover proposed, and the young people  
and lover were left in doubt as to the answer.  
Miss Hannah's stick burned slowly while she  
told a thrilling little story of the war; and  
then Thomas Tucker came in with the big  
horn that had once been used to call the men  
from the field, and the party went to the  
dining-room to the music of its claxon call.

Miss Hannah found a bunch of white chry-  
santhemums at her plate, and as she raised  
them up to tell a gold pin in the shape of  
the badge of the society. Miss Hannah  
would have taken the occasion then and there  
for a good cry—for this was the first recog-  
nition the lonely woman had had that her  
labors for others were appreciated—but at  
this moment the black pussy-cat jumped into  
her lap and dextrously took the turkey from  
her plate, and in the laugh that followed Miss  
Hannah recovered herself and was the life of  
the party. With her sweet, pale face flushed  
and radiant with happiness, several were sur-  
prised that they had considered this woman  
old and homely. Her bright sayings and  
sweet wisdom were recognized as never  
before by her young friends, and they won-  
dered if it had not been a mistake for young

people to think they must be by themselves  
in order to have a good time.

There was not so much merriment on the  
homeward ride, which the rested horses made  
as short as possible, for it was past the bed-  
time hour laid down in the constitution  
when the sleigh stopped at Miss Hannah's  
door.

"Thank you, my dear young friends," she  
said. "This has been the happiest evening  
I've had in thirty years."

And Florence Watters replied: "You have  
added more to our good times than we can  
say."

There was a chorus of "Good night, Miss  
Hannah," and while Mr. Tucker went up to  
the door with their friend, those waiting in  
the sleigh sang softly, "God be with you  
till we meet again."

### ABOUT WOMEN.

—Miss Sarah Wentworth, who superintended  
a model kitchen at the World's Fair, has been  
invited to take charge of the cooking for 2,000 persons at the  
Illinois Insane Asylum at Kankakee.

—Florence Nightingale recently celebrated her  
73d birthday. She has been confined to her house  
for many years by constant ill-health. She makes  
her home with her brother-in-law, Sir Harry Ver-  
non, in Devonshire.

—A full-length portrait of Mrs. Benjamin Har-  
rison has just been painted for the Daughters of  
the American Revolution, to be placed in the White  
House. The painter is Daniel Huntington, late presi-  
dent of the National Academy. The portrait will  
hang near the full-length painting of Mrs. Rutherford  
B. Hayes, which is by the same artist. It is valued  
at about \$3,000.

—Miss Frances Johnson, of Washington, D. C.,  
who assisted in photographing the Annapolis stu-  
dents at the World's Fair, has been engaged as an ex-  
pert to assist in making the photographic illustra-  
tions for the report of the United States Government.

—She has already made several hundred negatives of  
various sections of the buildings, and she works on  
an equal footing with the men in charge, among  
whom is T. W. Smilie, of the Smithsonian Institute,  
the first authority on scientific photography.

—And why Radcliffe College? In the good old  
days, when the seventeenth century was young,  
Lord Moulton, one of England's noblemen, wooed  
and won the fair Anne Radcliffe. Whether my lord  
had money himself, or whether his bride brought  
wealth, the citizen cannot say. But, at any rate,  
Lady Moulton, née Radcliffe, had money. And she  
gave Harvard 100 big, shining English pounds in  
1643, thereby establishing a precedent for other  
women, and laying the foundation for the fame she  
will now enjoy. She was the first woman to give  
anything to Harvard, and one of the first to give to  
any educational purpose. That's why it's Radcliffe  
College. —Boston Post.

—Patience Stapleton, the well-known author,  
and wife of the editor of the Denver Republican,  
died in New York, Nov. 26. She was a native of  
Worcester, Me.

—The city of Chicago has formally accepted the  
bronze fountain, presented by temperance boys and  
girls connected with the juvenile department of the  
World's W. C. T. U. It is the Willard fountain,  
and shows the figure of a sturdy little girl holding a  
cup of water in her outstretched hands. It will  
stand on a handsome granite base, which includes  
troughs for horses and dogs. The receipts from  
dimes earned by children in this country amount to  
\$1,778.83; while children in Alaska, Africa, Aus-  
tralia, Canada, England, India, Japan and Spain  
have sent \$42.70, making with other receipts a total  
of \$2,821.53. The fountain will be placed near the  
W. C. T. U. Temple on La Salle Street, and in May  
or June there will be appropriate ceremonies in con-  
nection with the unveiling of the statue. Miss Anna  
Gordon has been the leader of the enterprise.

### LEAGUE PRAYER-MEETING TOPICS FOR JANUARY.

REV. MATTHIAS S. KAUFMAN, A. M.

Jan. 7.—Joseph: Virtue Rewarded. (Gen. 41: 37-57.)

"Heaven's favorite son down a darksome pit they  
cast,  
His rich-bred robe and lofty dreams deciding;  
Then from his tears their ruthless faces hiding,  
Sell him to merchants who with spicy past."

Into the storied land of Egypt they carry  
him to serve as a slave through changeable  
years. Behind he has left a land of flowers  
and cedars, of zephyr-fanned tents and pas-  
toral dells. For him a wealth of affectionate  
care has been exchanged.

"For the servant's toll weary was,  
And the captive's woe weary."

Long, long are the years, but the waiting  
time is about over. The mists roll back, and  
a favoring sun, though long hidden, now  
bursts forth in resplendent glory. Joseph's  
unattained virtue is amply rewarded,—

1. By Pharaoh's ultimate confidence in him. The  
king is thoroughly captured, and inquires of his ser-  
vants if they know of Joseph's equal anywhere—one  
in whom dwells so fully the spirit of God? The an-  
swer compels him to say to Jacob's son: "There is  
none so discreet and wise as thou art."

2. By his promotion to rulership. For this the  
king issues his decree and seals it with his own  
signet-ring. The second chariot of the land awaits him  
at the door. Now he rides along the street while  
forerunners cry, "Bow the knee!"

3. By winning the hand and heart of Asenath,  
the lovely young daughter of a learned professor in  
the great university at Heliopolis.

4. By the deference accorded him from all coun-  
tries. To this thrifty ruler came long caravans out  
of different nations imploring food for their starving  
people. And like the coming Christ who par-  
tially typified, he turned none empty away.

5. By his acquired ability to wear his honors  
gracefully and wisely. How grandly did his virtue  
prove its own reward in establishing within him the  
principle of right doing! Surely such a result is  
imense compensation for all endeavors to keep al-  
liance to duty. How few young men at thirty-three,  
even with all the Christian helps of our day, can be  
trusted to tread the heights of prosperity! But ever  
faithful to his trust is Joseph the ruler, no less than  
Joseph the slave. Prosperity is a severer test of  
character than is adversity.

6. By the joyous privilege of returning to his  
envious brothers good for the evil they had so cruelly  
done him; and the further bliss of gladdening the  
heart of his dear father and giving all the family  
a comfortable home in the richest portion of Egypt.

This is God's method of telling humanity that He  
has so built the universe and so governs it, that vir-  
tue persisted in can never fail of permanent reward.

Jan. 14.—Moses: Called of God. (Exodus 3: 1-10; 4: 1-9. Hebrews 11: 23-27.)

The early history of Moses reads like a ro-  
mance. As we called up the Nile to visit the  
site of ancient Memphis, it was intensely in-  
teresting to gaze upon the traditional isle in  
the river, along whose banks he was hidden.  
Lulled to sleep by the rippling waters and the  
wind-swept bulrushes, the infant is soon

discovered by the charming daughter of the  
royal palace. Reared in luxury, the bright  
boy, "whose beauty Pharaoh's house be-  
guled," rides forth, by princely guards at-  
tended. Shouts of praise rend the air, and  
throngs strew garlands in his way. But the  
young Hebrew is not enchanted by outward  
display. A heavy heart causes a shade of  
sadness to

"Overhang his fair and manly brow,  
Mid Egypt's pomp and gladness."

It would seem to many that his was a super-  
ior fortune, to be thus removed from the  
bondman's yoke to the help of the  
proudest earthly throne. Not so with Moses.  
With loyalty to God and patriotism for his  
own nation, he turns from all the glitter of  
the court, saying in his heart,—

"Alas! why should I dream away  
My years in wealth and pleasure?  
My brethren groan in bondage sore,  
And sorrow without measure."

Having sacrificed the pomp of royalty to es-  
pouse the cause of his oppressed people, his  
enthusiasm now runs so high that he kills an  
Egyptian in defence of a fellow Hebrew.  
This act necessitates his leaving the land of  
the rosy-hued fountains and entering upon the  
long-sought forty years of discipline.

1. Where was Moses, and how employed, when  
God's call came?

"Where Midian's heavy mountains in rugged grandeur  
climb,  
And rule their desert solitudes in majesty sublime,  
Through lonely valleys and zephyr, by springs among  
the rocks,  
The exiled seer, a shepherd, led his roving, browsing  
flocks."

2. What was the nature of his call?

(1) It was supernatural.

"A sudden wonder before his vision came;  
Along the mountain thickets rose a strange and scathless  
flame."  
(2) It was audible. Jehovah called Moses by  
name, told him he was on holy ground, and then de-  
clared His intention to send him forth to lead his  
people out of bondage.

(3) It was explicit and faith-inspiring.

"Take thou no sword or sceptre, thy might is all in Me;  
Take only this, thy shepherd's staff, power in humility."  
(4) It was official.

"Then rose the seer and hero, no more to fear or flee,  
Instant and conscious of his God, himself half-deity."

3. God hears the cry of the oppressed, and is  
moved with compassion by their distress.

4. He often delivers through human agency after  
duly preparing the agent. Moses was eighty years  
in preparation.

5. The call to any important mission involves the  
command to get ready for it, as in the case of young  
ministers.

6. God calls only those whom He can trust with  
power.

7. Only those who yield themselves to discipline  
can expect to be called to special service for human-  
ity and for God.

8. God calls all who are willing to work His plans  
with fidelity.

Jan. 21.—Aaron: the Faithful Helper. (Ex. 4: 10-16; 17: 12; 28: 1-5. Num. 20: 22-29.)



# The Sunday School.

## FIRST QUARTER. LESSON I.

Sunday, January 7.  
Gen. 1: 26-31; 2: 1-3.

REV. W. O. HOLWAY, U. S. N.

### THE FIRST ADAM.

#### I. Preliminary.

1. GOLDEN TEXT: "So God created man in his own image."—Gen. 1: 27.

#### 2. THE BOOK OF GENESIS.

Authorship: That Moses was the author of this book is confirmed by the universal testimony of the Jewish and Christian churches. The Higher Criticism maintains, however, that the work has undergone repeated revisions to bring it to its present shape. Certain marked peculiarities, such as varieties of style and the different names applied to God, point to written documents coeval with the events. It is asserted that these documents were preserved and handed down to Moses, who was the first to revise and combine them. Dr. Murphy declares that the book, as we now have it, is a composite of several documents, or of separate portions of documents, which contain considerable variations; that "even these separate pieces contain still smaller passages having an exact and self-contained finish, which the critic is led to lift them out and examine them, and make him wonder if they have not been inserted into the document as into a mould previously fitted for their reception." Lenormant, in his "Beginnings of History," reasoning from the parallel of the Old Testament and the Greek and Roman legends, concludes that the Book of Genesis is a part of a tradition whose origin is lost in the night of remotest ages, and which all the great nations of western Asia possessed in common; that this tradition, brought into Palestine by Abraham, was purified by divine inspiration from its polytheism and grossness, and recorded by Moses, Germanic origin, like Graf and Wellhausen, deny to Moses any authorship whatsoever, and date the beginning of Hebrew literature in the eighth century before Christ.

3. Date, Title, Scope.—Assuming the Mosaic authorship, or editorship of this book, it is hardly probable that Moses possessed the necessary inspiration to write after his call. The date of the book may, therefore, be put at some time during the forty-year wanderings—B. C. 1450-1455. The title "Genesis" is taken from the Septuagint; it means birth or generation. The Hebrew title of the book is taken from the first word—*Bereshith*, or "In the beginning." The scope of the book, in point of time, covers a period of 2,369 years, from the creation of Adam to the death of Joseph. Its purpose is purely historical—to narrate the origin and order of creation; and to trace the development of the race up to the Flood; and, after the Deluge, to the period of the sojourn in Egypt.

4. HOME READINGS: Monday—Gen. 1: 26-31; Tuesday—Gen. 1: 1-17; Wednesday—Gen. 1: 18-22; Thursday—Gen. 2: 1-17; Friday—Gen. 2: 18-25; Saturday—Gen. 2: 26-31; Sunday—Gen. 1: 1-3.

#### II. Introductory.

Thus far, in the narrative, the successive orders of creation have risen into being at God's command. He spoke, and it was done. But when man was to be made, a change of method appears. The pattern for this last and noblest work was to be found in no created thing or being. "In our image, and after our likeness"—such was the plan proposed. And the work was to engage the personal energy of the Creator Himself: "Let us make man." And the man thus made—from the dust of the ground and the breath of the Almighty, "a living soul"—by the subsequent creation of woman became the head of the first family and the father of the human race. And God "blessed them," and bade them to "multiply," and to "subdue the earth," the title-deeds to which were granted by the Creator Himself. He was, at the same time, invested with authority over all "the beasts of the field" and other inferior creatures. For his sustenance fruits and cereals, with other seed-bearing herbs, were appointed, and for the animals below him the grass of the field. The work of creation being now complete, God reviewed His works, and pronounced everything "very good;" and it was evening, and it was morning, the sixth day. The seventh day—a "day" not yet ended with Him—the Creator "rested;" and blessed and sanctified the weekly return of man's Sabbath as a day of bodily and mental repose and spiritual privilege.

#### III. Expository.

20. And God said.—Speech is the index, or manifestation, of thought, will, purpose. The object of the idea of God speaking to the Jews and human, and unworthy of His being who is pure spirit, but if we conceive of God as manifesting Himself at all, it must be through faculties like our own; we cannot conceive of any other. Hence He is said to have eyes, feet, a right hand, etc., all of which are figurative, of course, but yet indispensable, if we would converse at all about Him. Let us.—The word for God is plural in the original, and this plural form occurs about 3,000 times in the Hebrew Scriptures—not a proof, but a collateral evidence for the doctrine of the Trinity as taught in the New Testament. Make man.—Different from the preceding: "Let the waters bring forth," etc. In our image, after our likeness.—not bodily "image," for God has "neither body nor parts;" but essentially spirit. As spirit He is personal, eternal; He thinks, speaks, wills and acts. Here, then, are the three great points of conformity to God in man—reason, speech, will, and power. In verse 7 of the next chapter we read that man was "formed out of the dust of the ground," and that God "breathed into him the breath of life, and man became a living soul." Let them have dominion.—The last created made sovereign over all. As by his body he is allied to earth, and by his soul to heaven, so by the vital union of these he is associated with the whole animal kingdom of which he is the constituted sovereign (Murphy).

27. So (R. V., "and") God created man.—What He proposed, He did. But would He "create?" The word is a peculiar one. It occurs forty-eight times, always in connection with God, and almost always in the sense of calling into existence something which did not previously exist. Now the body of man, in its chemical constituents, had already been "created" when matter was called into being. It must therefore here refer to more than this—to his spiritual, immortal nature. Dr. Guyon calls attention to the word "create" in this chapter as being used only three times—for the origination of matter (verse 1), of life (verse 2), and of soul (verse 7). Says Peloubet: "Now it is remarkable that Nature has said to Science, 'Thus far, and no farther.' All the powers of modern science have failed to

originate matter, or life, or soul. After they have these, they can go on developing; but they cannot create." In the image of God.—The essential thing in the new creation. The creation of woman out of man is narrated in chap. 2: 21, 22. "Adam had met with his superior in the Creator, his inferior in the animal; he is now to meet his equal in the woman" (Murphy).

28. God blessed them.—a formal act of divine benediction upon the first human pair. Replenish the earth and subdue it.—The earth must be peopled in order to be subdued; but something more was contained in the injunction than simply multiplication. The inviolable sanctity of the conjugal relation was established (Gen. 2: 21, 25) with all the train of joys and mutual sacrifices that come in the rearing of the family. Have dominion, etc.—The character for man's authority over all inferior beings is derived from God Himself, in whose image he was created.

What an education for the race has been the labor of subduing the earth! How it has developed reflection, stimulated invention, and quickened the powers of combination which would otherwise have lain dormant (Conant).

29. Given you every herb bearing seed.—"yielding" seed.—Says Murphy: "The sacred writer here hands down to us from the mists of a hoary antiquity the primitive deed of conveyance, which lies at the foundation of the common property of man in the earth, and all that it contains." The grant is of all fruits and grains that are adapted to his sustenance. To you it is all for food and meat.—It does not say that these and other things should constitute man's sustenance; though it is very likely that for a period at least a vegetable diet was used by the human pair, and in large portions of the earth this kind of food has always constituted the sole provision, flesh not being procurable. But the study of the human body shows that man is carnivorous built; and, later on in Biblical history, animal food is mentioned in such connections as to show that there was authority for its use.

30. To every beast of the earth.—God is not unmindful of the creatures below man in the scale of being; even the least is cared for. He here informs the newly-created and appointed ruler of earth what these creatures should eat—"every green herb." Not that they should be confined to these, but that, speaking generally of the class, grass and various herbs are the appointed food. Some animals are carnivorous; and some eat the higher order of vegetation appointed for man—fruit and cereals.

31. God saw everything that he had made.—reviewed the works of the previous "days," and approved them. The completion, understanding and judgment have indicated in the Divine nature subsequently appear in His image—man. Behold it was very good—"good" in itself, in the completeness of its structure, or qualities; "good" in its relations or adaptations, as fulfilling the end for which it was created. God's moral rectitude here comes into view. Whatever He "creates," in the absolute sense of the term, is "good;" He is said to "create evil," but the word is there used in its permissive sense. "Very good" means exceedingly good, admirable. It is the result pronounced upon a completed creation. Man thus far was perfect. There was no blot of sin on the perfected work of God. The evening and the morning were the sixth day.—R. V., "and there was evening, and there was morning, the sixth day." The Hebrew arrangement of time—beginning the diurnal period with the evening instead of the morning—is derived probably from the creative days.

1. Thus (R. V., "and") the heavens and the earth were finished.—in materials, structure, organization, peopling, laws. No new order, either in nature or in creation (the birth of Christ excepted), has been introduced since the time here indicated. Dr. Murphy, who adheres to the literal "days" of the creative week, says: "The whole is now finished; that is, perfectly fitted at length for the convenience of man, the high-born inhabitant of this fair scene. Since the absolute beginning of things the earth may have undergone many changes of climate and surface before it was adapted for the residence of man. But it has received the finishing touch in these last six days. These days, therefore, are to man the only period of creation since the beginning of time, of special or personal interest." All the host of them—all the details, "the visible contents of the heavens and the earth" (Bush); "innumerable, plants and animals" (Murphy); resembling in their variety, orderly arrangement and obedience to the creative will, a disciplined host or army.

2. He rested on the seventh day.—With us "rest" suggests its correlative, fatigue; and the primary and only conception of the Sabbath is, to many, repose from physical toil. But one may "rest" when physical remains to be done, and when no weariness is implied. In this sense, it seems to be the "rest" of the "rested." He put forth His energy in creation, and ceased from that kind of work when it was accomplished.

3. Blessed the seventh day and sanctified it.—conferred upon it special honor and privileges above other days, and set it apart for holy uses and sacred rest. The ordination of the Sabbath was, therefore, co-ordinate with the creation of man, and did not begin with the giving of the Law. Its essential ideas are rest and holiness. One of the best summaries of Sabbath obligation is given by Isaiah (58: 13, 14): "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the honor of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." As for the authority for the transfer of the seventh-day obligation to the first day of the week, it is enough, in passing, to state that on the first day occurred the resurrection of Christ, which sealed all His doctrine and inaugurated redemption; and that the apostles, who were the authorized interpreters of the Sabbath, transferred the observance to the first day of the week, and that the Christian Church, which inherited the apostolic authority for so doing from "the Lord of the Sabbath" Himself.

#### IV. Inferential.

1. The guess of Science is that man is "the son of a gorilla." Revelation tells us that we are "the sons of God."

2. Have we pondered deeply the meaning of our Godlike "image and likeness?"

3. The family is of God's institution. He has ordained the conjugal tie, the "one flesh," the birth and rearing of offspring, with all the joys that flow therefrom.

4. "The eyes of all wait upon Thee, and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the

desire of every living thing" (Psa. 145: 15, 16).

5. The lawful sovereignty over this world has been conferred upon man.

6. The Sabbath is "made for man," hallowed and set apart for his highest interest. We should not degrade it by secular thoughts, by mere recreation, by indifference, or neglect of its sacred opportunities.

#### V. Illustrative.

1. Moreover, "special creative act" is not excluded by evolutionists on scientific ground, is not excluded at all on principle except by those who adopt a philosophy which antecedently rules out all possibility of it. Darwin postulates one creative act and a probability of more, and so in principle is at one with Wallace and Dana, who insist on more. Professor Bowen, my philosophical colleague, considers that "not only every new species, but each individual living organism, originated in a special act of creation." . . . When the naturalist is asked what and whence is the origin of man, he can only answer in the words of Quatrefages and Virchow, "We do not know at all." We have traces of his existence up to and even anterior to the latest marked climatic change in our temperate zone; but he was then perfected man, and no vestige of an earlier form is known. The believer in direct or special creation is entitled to the advantage which this negative evidence gives. . . . Sober evolutionists do not suppose that man has descended from monkeys. The stream must have branched too early for that. The resemblances, which are the same in fact under any theory, are supposed to denote collateral relationship (Prof. Asa Gray).

2. The recital of the resting of God on this day is not closed with the usual formula, "and evening was, and morning was, day seventh." The reason of this is obvious. In the former days the occupation of the Eternal Being was definitely concluded in the period of the one day. On the seventh day, however, the rest of the Creator was only commenced, has thence continued to the present hour, and will not be fully completed till the human race has run its course. When the last man has been born and has arrived at the crisis of his destiny, then may we expect a new creation, another putting forth of the divine energy, to prepare the skies above and the earth beneath for a new stage of man's history, in which he will appear as a race no longer in process of development, but completed in number, confirmed in moral character, transformed in physical constitution, and so adapted for a new scene of existence. Meanwhile, the interval between the creation now recorded and that prophesied in subsequent revelations from heaven (Isa. 65: 17, 22; Jer. 31: 31, 32) is the long Sabbath of the Almighty, to which as far as this world is concerned, in which He serenely contemplates from the throne of His providence the strange workings and strivings of that intellectual and moral race He has called into being, the ebbings and flowings of ethical and physical good in their checked history, and the final destiny to which each individual in the unfettered exercise of his moral freedom is incessantly advancing (Murphy).

### The Conferences.

#### VERMONT CONFERENCE.

##### St. Albans District.

Waterbury.—Thanksgiving services were held in the evening at the Congregational Church. Rev. Mr. Hamblin presided.

##### West Berkshire.

Extensive repairs have been made on the Methodist church.

##### Waterville.

Union services were commenced, Dec. 4, and continued through the week. They were conducted by Revs. Mr. Howard, of Jeffersonville, and Mr. Matheson, of Johnson.

##### Montpelier.

The members of the Methodist society gathered at the parsonage on Tuesday evening, Nov. 28, for a social time, and contributed liberally to the parson's larder.

##### Morristown.

Rev. S. C. Vail is enjoying his new field of work. Two souls have recently consecrated themselves to the Lord. Conviction of truth abounds among the people, and fills the workers with hope. Presiding Elder Sturtevant attended the third quarterly meeting. He delivered two excellent practical sermons. The effect deepened conviction and strengthened the expectation of much good to be experienced. Needless improvements, both for convenience and comfort, have been made about the church sheds and surroundings. This is exceedingly wise for man and beast during our winters. Mr. Vail has just returned from a visit to family graves, and to his father, a superannuated New York Conference, aged 79 years, who is quite feeble.

##### Watford.

The Methodist society has placed a new chandelier in their church. This old society is renewing its youth. As in the past, may it send forth laborers into the Lord's harvest.

##### Highgate.

Miss Woodbury, evangelist, has been holding a series of revival meetings at the church.

Fairfax.—George Stevens, a good and humble steward, died suddenly at John Dolan's saw-mill, Dec. 2. He had gone there for a load of sawdust. As he was filling the barrels he was seen to fall. Mr. Dolan went to him and found him dead.

##### St. Albans Bay.

It is encouraging to see the old appointments renewing their good works. The church building here is being put in first-class order. Beside kalsomining the walls the entire interior is being redecorated and varnished, making a pleasant finish to the ash and black walnut.

##### West Berkshire.

One of the oldest stewards of this charge, Mr. Harvey Olmstead, died, Nov. 30. He has held important town offices, and represented the town of Franklin, in which he lived, in the State legislature.

##### Church Papers.

Every minister on the district about emphasis Dr. J. O. Peck's words in Zion's Herald of Dec. 6: "I exhort the disloyalty that dropped the church papers and took outside papers, especially if they were cheap. I told of the bread they were taking out of the mouths of hungry superannuates, widows and orphans of our church, to put money in the coffers of outside publishers." Evidently some consciences need education. If evangelists—men or women—or pastors are allowed to put their papers thus on our own circulation in connection with their work, there is no reason to be surprised if there be a subsequent lack of unity, and if division enters easily.

##### Elmore.

Evangelist U. M. Shaw, of Grand Isle, is here and holding with Mr. Willis revival meetings every afternoon and evening, except Monday and Saturday afternoons. The Lord is abundantly blessing the work, and souls are saved in every service. The parsonage now presents a greatly improved appearance. The church and repair committee recognize how much they have been aided by the Investigators and Ladies' Aid organizations, which have been very active in bringing to a splendid success the putting into shape and beautifying a home for the pastor.

#### Swanton.—Revival meetings are continued, with increasing interest. Over fifty persons have thus far sought salvation. Miss Woodbury held revival services at West Swanton, Nov. 19.

St. Albans.—Mrs. Sarah Sturtevant, one of the oldest residents, died at her home on Friday, Nov. 10. She was born in Fairfield, Jan. 1, 1804. She had been a consistent member of the Methodist Church since she was sixteen years old. Five babies were presented to the Lord in holy baptism, Nov. 19—a lovely sight and impressive service. The social meetings are largely attended. Several seekers of salvation in Jesus have presented themselves for the prayers of the Lord's people.

Fletcher.—Rev. S. H. Smith recently occupied the pulpit in exchange with Rev. C. M. Stebbins.

Westford.—A series of meetings began Nov. 16 and continued till Sunday evening. Pastors from adjoining towns assisted.

Milton.—Mr. David Field, a steward, received injuries about the face and head while coming home from Burlington in the evening. He was unconscious two or three hours, and does not know what injured him or how it happened.

Stones.—A harvest supper was held at the church, Nov. 17.

Georgia.—Rev. W. C. Clark, of Grand Isle Congregational Church, occupied the desk at the Methodist church recently, in exchange with the pastor, Rev. C. S. Hart.

Johnson.—Quarterly meeting services were held Sunday evening, Nov. 19. Presiding Elder Sturtevant preached, and three persons united with the church.

#### Montpelier District.

Barnard.—Rev. C. C. Fuller will supply the churches at Barnard and East Barnard for the balance of the year.

Mechanicville.—Extra meetings have been held, with good results to the church and people of this community. The pastor, Rev. W. T. Hale, has been assisted by Rev. G. H. Rogers, of Wardsboro.

Williamsville.—Extra meetings are in progress on this charge also. About 25 have professed conversion at East Dover, and some at Dunsmuir Hill.

Springfield.—Evangelist Brown has been assisting Pastor Todd for three weeks in revival services. The church has been quickened and greatly helped by the services.

South Royalton.—Revival services have been held at this place also. Rev. W. H. Jackson has been assisting the pastor. At the recent quarterly meeting, 4 were baptized and 8 taken on probation. Several began the Christian life that day. One of them was the daughter of the pastor at Wolcott. During the past four weeks, 23 have been taken on probation, 14 baptized, and 5 received in full into the church. There are more to follow. An Epworth League of fifteen members has been organized at South Tunbridge, and an Epworth day, with delegates from West Randolph, Northfield, Guildville, and from two Christian Endeavor Societies, has been observed. Eleven new members have been added to the League at South Royalton.

White River Junction.—Mrs. L. L. Beaman occupied the pulpit last Sunday at the Junction and at Otis in the interest of the W. F. M. S., and raised about \$50. In the evening she addressed the church at the Junction on temperance. The work on this charge is progressing under the leadership of Rev. Billie Saw, a good interest prevails on all parts of the charge.

South Reading.—Extra revival meetings have been held at this place, with several conversions.

#### South Royalton.—Nov. 19 was a good day.

As the result of the revival meetings, held for one week by Rev. W. H. Jackson, 5 were baptized and 7 were received on probation. Two were also received into full membership.

Union Village.—Rev. H. A. Spencer, from Montpelier, preached at Union Village, Thetford Centre, and North Thetford on a recent Sunday. Judging by the distance traveled and the number of sermons preached that day, one would think that our good brother almost fancied himself a presiding elder again.

Pittsfield.—The church is prospering under the leadership of Rev. G. A. Emery. The audiences are large, and the Sunday evening meeting calls together a large number of young people. The "Finest of the Wheat" has been introduced within a few weeks.

Bellevue Falls.—A new coat of paint has been applied to the church, the windows repaired, and the church put in order generally. The audiences have increased under the pastorate of Rev. J. B. Divert.

#### NEW HAMPSHIRE CONFERENCE.

##### Dover District.

Somersetworth has enjoyed a holiness convention which was fairly well attended and a profitable occasion. Pastor Bowler is most fervent and diligent in the work of the Lord, and his people rejoice in him.

Portsmouth is spiritually alive and has a constantly increasing working force. The special meeting season has so far been promotive of quickening, and all look for more to follow the few who have come into the work.

##### Exeter's special work seems to have called at least two young men to hear the challenge, "Whom shall we send and who will go for us?" and both may conclude that the touch of the altar-fire to their life makes it notable to respond, "Here am I."

##### Garden St. Lawrence, is planning for a special campaign under the pastor's direction.

The church is in good working order. Dec. 10 the pastor baptized 10, received 19 in full connection, and 1 by letter. Two hundred and thirty eight were in the Sunday school. A special series of Sunday evening "Talks to Young Men about Young Men," by the pastor, will fill the Sunday evenings through the month of January.

The Lawrence Union Epworth League held its first anniversary at Pilgrim Hall in Lawrence. Mrs. F. H. Knight, of Springfield, and C. H. Staekpole, of Bradford, spoke.

Pastor Brown, of East Wolfboro circuit, is now at work as Bible Society collector canvassing Dover—which gives me an excuse for saying that Deacon Brown, whose immense work in this line has been so magnified in the press of late, was for years superintendent of the work in New Hampshire and had been under his direction. His reports of his work during the last two years of his life included visitation by his agents as well as by himself.

Raymond has suffered a great loss in the sudden death of one of our excellent workers, R. J. Mack, who died, Dec. 4, of typhoid pneumonia. His memory is blessed.

Kingston is pushing the work of material improvement of the church, and will have a very fine audience-room when at last the

work of remodeling shall be done. The expense will be about \$400, all paid.

Merrimackport.—The elect lady who so faithfully and successfully works the financial affairs of this little branch has sent out an advertisement from which she hopes to realize something toward the pastor's support. It was expected that something would be realized from Mother Chase's estate, here as well as at Hampstead, this year, and this hope being deferred makes it especially hard for both places, since both had been aided annually by that Christian lady. Something in the nature of a perpetual annuity will be available to both, however, after the estate is settled.

All will be glad to hear that Dr. North, at Clifton Springs, gives us assurance that persevering in the treatment will bring Rev. Wm. Kamsden out in good order. Meanwhile Rev. M. Howard is doing his usual earnest work at the Centerville charge as pastoral substitute.

In one of our charges the pastor has been surprised by an unexpected opening of "the pit." If it cast out devils is as truly the work of God as the regeneration of souls, and perhaps an essential preparation for it, this brother may rejoice that though Israel be not yet gathered, yet is his "labor not in vain in the Lord." G. W. N.

#### EAST MAINE CONFERENCE.

##### Bangor District.

Carmel.—We have been watching the development of the work in this field with a great deal of interest. The pastor, Rev. G. Higgins, is apostolic in his experience and methods—first, Pentecost; second, conversions. The old divinely-wrought plan succeeds, and Carmel is flaming with revival. God bless the true sons of John Wesley!

Guilford.—Rev. J. Tinsling and wife, through the courtesy and generosity of their church and parish, enjoyed a trip to the World's Fair. Revival meetings have recently been held, which resulted in the conversion of ten or fifteen persons.

Dover.—The spirit of revival still continues in this church. Almost every week converts are multiplied. Large congregations attend all the services. The church will be formally opened during the last week of December. Rev. M. B. Pratt, pastor.

Brownville.—Rev. S. T. Page has been dangerously ill with pneumonia and will not be able to preach for some weeks. He is highly appreciated by his people, who speak in unstinted praise of his sermons.

Exeter and Corinna.—Rev. U. G. Lyons has been holding extra meetings with some success. The interior of the old church at Exeter smiles at having \$100 expended in making it beautiful. A revival effort is next in order. May a rich harvest be gathered!

Houlton.—The dedication of the new church, Rev. H. E. Frohock, pastor, will take place Dec. 28. Dr. J. W. Hamilton will preach the dedicatory sermon. The present congregations are large and still increasing. The general interest is good. The scream of the massive engines of the new Bangor & Arnscook R. R. will be heard at Houlton before the "clanging bells of time" ring in the year of '94.

Port Fairfield.—Rev. J. H. Barker has organized a down-town "Forward Movement," having secured a hall owned by the president of a "Liberal League" (infidel), who cares for the building and is present at every service. These meetings are held every Sabbath afternoon and are full of promise. The financial condition of the church is excellent, all bills having been squarely met at the end of the second quarter.

Mapleton.—A wonderful revival has been sweeping through this town within the past month. The fruit is shared by the Free Baptists and Methodists; 30 persons were baptized Nov. 19. Rev. L. H. Lidstone is pastor of our church there. CONANT.

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1894

JANUARY							MAY							SEPTEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	31					29	30	31					29	30	31				

FEBRUARY							JUNE							OCTOBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
1	2	3	4	5	6	7	1	2	3	4	5	6	7	1	2	3	4	5	6	7
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22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30						29	30						29	30					

MARCH							JULY							NOVEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
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8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30	31					29	30	31					29	30	31				

APRIL							AUGUST							DECEMBER						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
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8	9	10	11	12	13	14	8	9	10	11	12	13	14	8	9	10	11	12	13	14
15	16	17	18	19	20	21	15	16	17	18	19	20	21	15	16	17	18	19	20	21
22	23	24	25	26	27	28	22	23	24	25	26	27	28	22	23	24	25	26	27	28
29	30						29	30						29	30					

## Review of the Week.

Tuesday, December 19.

—Colleague of the strike at Olneyville, R. I.

—The Boston aldermen vote to run a subway under Tremont St.

—Abrupt adjournment of the House after listening to the President's message on Hawaii.

—The crew of the Brazilian cruiser "Niteroi," now at Pernambuco, refuse to enlist in the Brazilian navy without increased pay.

—The members of Tremont Temple Church, this city, agree to fast on Friday and give the cost of their dinners to the poor.

—More than two hundred suspected anarchists to be banished from France.

—The citizens' committee of this city will raise a fund for the unemployed.

—The Mayor trial in New York interrupted by the sudden insanity of a juror.

—More tax riots in Sicily; the mob fired upon by troops, and some thirty wounded.

—Physicians pronounce Fredericksburg, now on trial in Chicago for the murder of Mayor Carter Harrison, insane.

Wednesday, December 20.

—The U. S. cruiser "San Francisco" ordered to Rio.

—Hon. Wayne MacVagh, of Pennsylvania, nominated for ambassador to Italy.

—The Barcelona bomb thrower caught; he makes confession; his name is Jose Codina.

—The shoe business brightening.

—Bishop Lawrence approves of incineration as a healthful and proper way of disposing of the dead.

—The Wilson tariff bill reported in the House; a stormy debate over the Hawaiian matter; the Urgency Deficiency bill passed.

Thursday, December 21.

—Re-Minister Stevens replies to the President's message—those parts that relate to him.

—A systematic scheme for relieving the unemployed organized in this city.

—"Dr." Mary J. Henderson, convicted of criminal malpractice, sentenced to eight years in the House of Correction.

—Senator Hoar attacks the Administration on the Hawaiian business; the matter referred to a committee.

—Irregularities amounting to millions of dollars discovered in the New York Custom House.

—Continued fighting in Rio harbor; government troops make a landing, and are surrounded and repulsed.

—A monster petition for good roads and a road bureau sent to Congress.

—The registration of the Chinese on the Pacific coast proceeding in an orderly way.

—The laws for the repression of anarchism in Paris proving effectual.

Friday, December 22.

—Both houses of Congress adjourn to Wednesday, Jan. 3; the minority report on the tariff bill presented in the House, and the Hawaiian difficulty causes excitement.

—Death of George C. Magoun, the well-known New York banker.

—The St. Nicholas Bank of New York city closes its doors.

—The city council of Boston concur with the aldermen for a subway under Tremont Street; the mayor will appoint a commission.

—The Italian Chamber orders to be published all the documents of the Bank scandal investigating committee.

—An electric road between Boston and Portland proposed.

—Commodore Stanton censured, but restored to duty, and given the command, temporarily, of the North Atlantic squadron.

—The 273d anniversary of the landing of the Pilgrims appropriately commemorated in this city.

—Morocco grants Spain's demand; the Rifian aggressors to be surrendered, and a neutral zone established.

—Saturday, December 23.

—Pelozo's troops capture islands in Rio harbor from the insurgents.

—Tramps engaged in a bloody fight with troops and police in Oklahoma, Ia.

—Olneyville mill owners make a Christmas present of \$3,100 to destitute operatives.

—Gov. Walle of Colorado keeps up the fight for free coinage.

—Edward M. Field, of New York, declared to be sane, and he will be tried on the indictments against him.

—The Italians in northeastern Africa rout an army of 10,000 dervishes; several hundred of the latter killed.

—The Wakefield building on Canal Street, in this city, burned.

—A rising against President Mena in San Domingo.

Monday, December 25.

—Forty-four Tammany election officials in New York indicted.

—The Atchison & Santa Fe railway system goes into the hands of receivers.

—The cruiser "New York" ordered to Rio.

—Opening of the first section of the Congo railroad.

—Lewis A. Hill, receiving teller of the St. Nicholas Bank, New York city, a confessed embezzler of its funds to the amount of \$42,000.

—Speaker Crisp proposes to carry the tariff bill through the House by the end of January.

—Bradstreet's statistics, received from 119 cities in this country, show that there are 810,000 persons unemployed, with nearly two million persons dependent upon them.

We most heartily commend the "School of Shortland and Private Secretary Training," taught by Prof. William D. Bridge at 5 Somerset St., Boston. Bishop Vincent says of him: "He is a man for the enterprise. He is a master of shorthand. For nine years he was my secretary. He is faithful, painstaking and skillful; and, having a college training, is apt and able to teach other matters as well as shorthand." As will be seen by Prof. Bridge's advertisement elsewhere, he is now making a special offer to all who may join his school before Jan. 3; that is, he will give them as a holiday present one-third of the first month's tuition, that is to say, \$5.

The Cliff School of Theology has just published, in the series of "Studies in Saint Paul's Epistles," the "First and Second Letters of Paul to Timothy." These leaflets have been found exceedingly helpful to Bible students. We heartily commend them to our readers. Men have carried these "Studies," on railway journeys, pored over them at home, read them in prayer-meetings, and hundreds of men too poor to buy larger commentaries or too busy to read them have been able to find in these leaflets what they would else have missed of the fatness and sumptuous Word of God. The work for 1894 will include Hebrews, the Epistles of James, Peter, Jude, John, the Revelation and gospel of John. The purpose is to give definitely the message of each book, why it was written, the best results of critical study, its highest spiritual value, and to name the best helps. During next year ten numbers will be issued, the vacation months of July and August being omitted. Terms, 25 cents a year; five copies, \$1. Address Rev. J. R. Van Pelt, University Park, Cal.

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THE CONFERENCE.

[Continued from Page 5.]

sunny breath of the Pacific slope and "viewing the landscape o'er." We wish for you a delightful trip.

EAST MAINE CONFERENCE.

Bangor District.

[Additional Items on Page 7.]

For nearly a month we have had the very genial companionship of our financial agent, Rev. A. S. Ladd, who has thoroughly presented the interests of Bangor Seminary to nearly all the Methodist towns in Anson County, and has preached a pure, warm all-round Gospel to appreciative and delighted audiences. God bless the Bangor Seminary and its agent, and touch the hearts of our rich Methodists outside of our Conference (as we have none in East Maine), and lead them to see that the supreme investment of this money is in our school, where it will yield the largest possible dividends in mental and spiritual returns.

Orono.—Special meetings have been held, which resulted in the conversion of fifteen or more. All the interests of the church are in a flourishing condition. The collections for benevolence have all been taken, and an advance over last year will be reported. Brother and Sister Holmes are happy in their work. Dr. Harris, the new president of Orono College, stands by our pastor and holds himself in readiness to "lend a hand."

Bangor, First Church.—Rev. J. M. Frost has been sick in bed for the past five weeks, but is slowly recovering now; yet his physician thinks he ought not to preach for several weeks. His pulpit has been supplied and the social services have been sustained by a noble band of Christian workers.

Bangor, Grace Church.—The organization of a Junior League (Epworth) was followed by a reorganization of the Y. P. S. C. E. into an Epworth League. More than forty copies of the Epworth Herald were taken.

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We are hoping that this movement will tend to bring the Y. P. S. C. E. of First Church into line, and then our Conference will be a unit. Rev. H. E. Foss and his church are on the crest of the wave. As an adjunct of the church the "Forward Movement" is a lively affair. This mission is located on the "Devil's Half-Acre," more or less (probably now), and will test the iron-like as well as the sam-like elements of the church and pastor. Baptisms and receptions are frequent at Grace Church.

Easton.—Since Conference, Rev. N. R. Pearson has baptized 29 and has received 50 on probation. The entire indebtedness of \$400 on the church and organ was paid at our last visit.

Houlton.—Since the items from Bangor District on page 7 went to press last Friday, we have received the following from our correspondent: "Please change the Houlton item in regard to the dedication of the new church. Dr. J. W. Williams will dedicate it on some date, but yet fixed—during the first week in January, and will also reopen our church at Dover the same week."

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